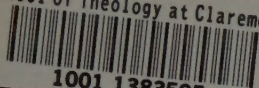


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THE MASTERY SERIES.

HEBREW.

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Gutta cavat lapidem NON VI SED SÆPE cadendo.

THE MASTERY SERIES

HEBREW.

BY

THOMAS PRENDERGAST,

LATE OF THE CIVIL SERVICE AT MADRAS:

Author of

'THE MASTERY OF LANGUAGES;' OR, THE ART OF SPEAKING FOREIGN TONGUES
IDIOMATICALLY; 'MASTERY SERIES'—LATIN, GERMAN, FRENCH, AND
SPANISH MANUALS: AND ALSO 'HANDBOOK TO THE MASTERY
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P R E F A C E.

THIS Manual is designed to enable beginners to learn to read Hebrew intelligently without the aid of a teacher. For that purpose, the words in the leading texts are transposed so as to make analytical Variations, each forming a complete sentence accompanied by its English translation. The new combinations obtained by rearranging the words, and by transferring each of the inflections to every word capable of receiving it, exhibit the latent constructions in each text successively, while the English versions make known the various meanings of each word and the different powers of each inflection and of each idiom. With certain reservations, the component parts of every word in each new text are brought to light, and every separable significant element is illustrated by reappearing in other combinations, which are explained by the English versions.

For the interests of education it is unfortunate that no exact method has been put forth whereby beginners may obtain good success and facility in composing idiomatically, and may make definite daily progress, while still retaining in the memory all that they have received,—and receiving nothing but what is essential to the development of the plan for the special treatment of each language in the mode required for English students. To fulfil these conditions it is advisable that there should be no learning of unconnected words, no reading, no grammar, no attempts either to compose or to converse.

Technical grammar is not essential for beginners. On the contrary, that study is most bewildering and obstructive, partly by reason of the numerous incongruities and ambiguities dis-

cernible in the most regular of highly inflected languages, and partly by reason of the metaphysical character of the technicalities and of the laws relating to their structure. But the possibility of setting aside all rules and technicalities, and of learning grammar pure and simple by acquiring a real, practical, and applied knowledge of the principles of all the constructions and inflections, has not hitherto been recognised. Such is the result obtainable by the Mastery of Typical Sentences as a preparation for the study of technical grammar, which will thus be simplified, expedited, and rationalised.

The method here expounded shows on the one hand how languages ought to be treated, and on the other how the action of the memory ought to be regulated, for this is even more important still. It manipulates a language so as to enable beginners to master the principles of the various constructions in the concrete much more intelligently and practically than they can be learned in the abstract through the medium of technical grammar. It also shows how to exercise the memory so that it shall never be exhausted nor even be fatigued, that not a word shall be forgotten, and that perfect accuracy shall be combined with the utmost fluency and readiness, not merely in reproducing every one of the sentences at sight of their English versions, but also in diversifying them as the first step in oral composition.

This exercise, which bears some analogy to mental arithmetic, is almost elementary, but when fully developed it consists of facility in rendering English sentences into a foreign language at first sight, omitting unknown words and putting familiar ones into their places. The thoroughness required for the attainment of this humble achievement, within the limited range of about 300 words, is equally essential at the outset for sound progress even in those whose chief object is to read foreign books and to study languages in a critical manner. If they object that they do not want to converse in ancient languages, let them observe that talking is expressly forbidden in the first stage, even in the learning of modern languages, and

therefore let them not reject the most direct and effectual means of gaining that genuine solid thoroughness, the want of which is the chief cause of the many failures that occur amongst those who have been trained in the best schools.

Fluency in reciting all the back lessons at sight of their English versions is absolutely essential for the practice of oral composition: because without such facility the process will be tedious in the extreme, and the mastery of every word will be unattainable.

No one ever gained a fluent command over many words without first *mastering* a few at a time, and this ought to be done by some clearly defined method wherein those words shall frequently recur in a variety of combinations. It is by such frequent recurrence of the same words and phrases that languages reveal themselves, and sentences interpret one another, so that the mind becomes familiarised with foreign languages in early life when we live abroad, and it is only by frequent reiterations that adults can secure the words in the memory welded together in their idiomatic combinations.

One specialty of this method is that it prescribes frequent, short, concentrated efforts of the memory in the learning of new lessons, while it leaves the learner at liberty to carry on the study and repetitions of the back lessons without restriction as to time. Nevertheless, it requires that a new lesson shall not be touched unless the others have been so fully mastered that the learner shall be able to read each one of the back lessons as rapidly as he can read their English versions aloud. Whatever may be the strength or the weakness of the memory, it ought not to be exercised for more than ten minutes at a time in learning new lessons, because three such efforts every day will produce greater results than a whole hour's continuous work carried on from day to day.

One novelty of this method consists in the persistent daily use of the English Variations as the weapons wherewith the beginner is to obtain the mastery in the arduous conflict with a new language. They are the 'arms of precision' with which

it becomes possible to break the ranks drawn up in hostile array by the grammarian, and to take prisoners from among them.

Every one of the Variations reflects light upon the others which contain the same words, and therefore it is not allowable to pause and ponder over difficulties most of which will be solved by the actual mastery of the sentences in which they stand.

The diversifying process forms the soundest basis for the practice of oral composition, because it alters only one word at a time in the English version of a mastered sentence, while the reiterations of the original sentence habituate beginners to the special constructions and idioms thereof. It thus trains them to employ the foreign idioms with as much facility as when they express the same ideas in their own language.

The linguistic faculty, so active in early life, but afterwards left lying dormant and nearly crushed to death by the prevailing mode of studying languages, must be quickened, trained, and developed by strenuous efforts, so that every sentence shall be completely naturalised; and this can only be effected by 'Mastery.'

Scholars may soon gain fluency in reading English into Hebrew, if without looking at the Hebrew pages they will give half-an-hour at a time to translating the English Variations on each page six times as rapidly as they can,—not resuming the exercise until after an interval of one hour, and then recommencing it by rehearsing once all the pages previously translated.

This method is scientific, because it rectifies the crude process of Nature, and simplifies it by the avoidance and exclusion of everything non-essential. It is also a complete method, because sentences may be selected and their Variations may be arranged so as to comprise seriatim the whole of the constructions and inflections of any language.

The Variations in this Manual contain from fifteen to twenty English words each. This length has been fixed upon as affording the advantage of exhibiting to beginners complete sentences of a composite character as models for framing similar combinations for themselves in Hebrew at the proper stage of

progress. It is a grievous mistake to commence with very short sentences, because they do not qualify beginners to make longer ones, and thus they form a barrier to progress in composition.

The enviable facility and profusion of speech observable in children living amongst foreigners and wholly unaided and untaught are traceable to the fact that they master and diversify complete sentences. The process of Nature is all action, and Mastery cannot be attained except by vigorous efforts carried on at intervals every day.

Besides the power of yielding Variations in the mode exhibited in the Manual, there is in sentences a property of expansion according to the laws of involution and permutation. A vast number of changes may be made out of two sentences in any language by transferring the words from one to the other, without omission and without deviation from the order in which they stand. For this purpose it is necessary that the words and phrases of the sentences should be capable of being interchanged, with strict regard to the sense, to the grammar, and to the idiom. Two sentences containing ten words each, when arranged as shown in the following specimen, will yield more than *a thousand* Variations by involution, and every two words added to them will double the number of such changes, and each of these will form a complete sentence. Hence it is obvious that this Manual contains an inexhaustible supply of Exercises. (See Mastery of Languages, Chap. IV.)

Thy | son | and his | servant | found | my | friend | and our | guest | with their | prince.
His | uncle | and thy | cousin | saw | our | nephew | and their | guide | with my | brother.

With a very few exceptions, every sentence in every language is susceptible of being multiplied according to the same principles, and thus the symmetry, the power, and the universality of the Mastery System are conspicuously displayed. But when sentences have not been fully mastered, so as to cause the words to cohere in the memory in their idiomatic order, the learner's efforts to diversify them will be fruitless. When not fully mastered they relapse into the condition of unconnected words, which defy the ingenuity of the learner when he attempts

oral composition, even although he may have studied grammar on the most approved fashion for several years.

After mastering 100 Variations, learners may begin the study of grammar, if they are very anxious for it, but the longer it is postponed the more easily will they grapple with its puzzling technicalities and complications.

Whilst developing the linguistic faculty to such a degree as to convince and satisfy every person who gives it a fair trial, this System forms an admirable instrument for self-discipline, and for acquiring and fostering habits of industry, of observation, of accuracy, and of method, in the application of its principles to other studies and pursuits.

The Plan of this Work.—This Manual consists of 34 Texts, and 485 Variations evolved from them (each of which is capable of being largely diversified), together with 4 pages containing Exercises on the Pronouns arranged on a novel plan.

Mode of presenting Hebrew Words in Roman Letters.—The perplexity which attends our efforts to acquire the pronunciation of a foreign language represented in Roman letters, arises principally from the strangely irregular and inconsistent rules by which we are guided in the pronunciation of English words. It is therefore impossible for beginners not to be puzzled at first by the phonographic system employed as far as Variation 97 to represent the Hebrew sounds. This difficulty may be partially overcome by separating the Hebrew syllables of the words of the first text, and printing them so that they cannot be mispronounced. See the Zephaniah Text, page 104.

Pronunciation.—In this Manual the vowels bear distinctive marks, and the sounds severally represented by these qualifying marks will be found illustrated in the Alphabet, page 103. Beginners must therefore be on their guard against uttering any syllable without referring it to the standard table given for their guidance. Every phonographic system is open to objections, but if beginners undertake to learn a language without a teacher, there is no other resource. As there is a great

diversity of practice in pronouncing Hebrew, and as the true original pronunciation is undetermined, if the beginner intends to go to any of the Universities with a view to passing an examination, he ought to learn from some competent person the pronunciation used in that seat of learning.

The most rational way of learning to read foreign characters is either to master the sounds of a sentence beforehand, or else to employ some one to read them aloud as slowly and as frequently as may be required for five minutes at a time.

* * * * *

Peculiar Sounds.—There are several sounds in Hebrew which cannot be imparted to the learner through the medium of the English alphabet; but this is unimportant, because in England, as in all other parts of Europe, the knot is cut by the practice of casting out those sounds which are not representable by their own alphabets, or else by perverting the pronunciation of the Hebrew, Greek, etc. so that the sounds may harmonise with those of the vernacular tongue. Thus in Hebrew there are two consonants which are not sounded at all, because their true sounds are not found in any European language. **■** is not a vowel, but it is a sound produced by holding the breath for two or three seconds before uttering the vowel that stands under it. **y** is a stronger utterance produced in the same manner, and nearly resembling a hiccup. Every Hebrew word begins with a consonant, and therefore all Scriptural names commencing with a vowel will be found on examination to have either **■** or **y** as the initial consonant. These two non-sonants are of course omitted in the phonographic system used in this Manual. There are three letters, represented by K, K̄, and Q, which are pronounced alike. There are two forms of the letter S, and two of the letter T, in the utterance of which no difference is made, although the distinctive sounds of all these may be heard uttered in Arabic and other living cognate tongues. The letter **ṭ** is sounded like S by those nations who have not the lisping sound of TH in their language, and cannot pronounce it at first, not knowing

that it may be produced by keeping the tongue in contact with the upper front teeth during the utterance of the letter S.

In the 16th Text an * will be observed over a word which is misspelt in accordance with the original MS. whereof the received Hebrew Text is an exact copy. The letter marked * ought to have been dotted.

Instances of words similarly marked will be found throughout the whole Hebrew Bible.

The term 'Adonāi,' lord, master, has been inserted instead of 'Jehovah,' in accordance with the practice of the Jews, who from reverential motives print the same word in Hebrew thus " , regarding the Name as too sacred either to be written or uttered. On this account, also, the Hebrew numerals J and H representing 15, are habitually replaced by two other consonants indicating 9 and 6.

The Hebrew Exercises in this Manual have been revised by an Oriental Scholar of the highest attainments and of the most distinguished reputation.

CHELTENHAM,

June, 1874.

DIRECTIONS.

MASTERY consists in the learning of Hebrew sentences by heart so thoroughly that the beginner shall gradually be able to reproduce them all at sight of their English versions with extreme fluency, perfect accuracy, and the utmost readiness. This is to be effected by reading each lesson aloud, over and over again, with great rapidity : for it is only by very frequent repetitions that the memory can secure and naturalise any phrase of a foreign language so as to reproduce it with the words cohering in their proper order and their proper forms.

All the mastered lessons are to be recited every day, and the learner must always read them over *aloud* before he begins to rehearse them at sight of their English versions.

STUDY is the comparison of each Hebrew variation with its English version, in order to discover the meaning of every word which may have been altered from the form in which it stands in the text. The study must be carried on so thoroughly that the learner shall be able to translate the Hebrew lessons quite readily when the English page is covered, and to point out the Hebrew equivalent for each of the English words from last to first.

When working for one hour a day, give five measured minutes at the beginning of each quarter to *mastery*, and the rest of the time to *study*.

The Biblical English version of each leading Text should be committed to memory and repeated in every rehearsal with it during the daily recital of all the mastered lessons. Five syllables of page 104 should be studied daily, the characters being traced with a finger on a very large scale.

When the beginner reaches Variation 98, he ought to write each Hebrew Variation in English letters very accurately in a pocket manual, with the English translation facing it, and the vowels marked, as shown in page 103.

Those who object to timing their operations methodically must inevitably fall into arrears, and expose themselves to a drudgery which is quite repugnant to the principles of the Mastery system. On the other hand, ambitious learners are warned not to give more than ten minutes at a time to the mastery of an additional phrase, because the memory will do extra work more effectually when re-

stricted to short efforts at intervals than when it is continuously employed.

The writing of exercises in Hebrew composition is strictly prohibited.

It is worthy of note that the rapid reading of a sentence aloud will take effect in spite of the indifference or even the reluctance of the learner ; but it is useless to sit gazing at the words without uttering them audibly. Rapidity of utterance should be cultivated in order to secure a greater number of repetitions in each sitting, and thus to economise time and labour, while naturalising each phrase.

The Hebrew language is written from right to left, but in tracing each letter the pen moves from left to right. Writing may be most usefully practised by tracing each letter in its turn with the finger on a very large scale on the table. Beginners should also study the Zephaniah Text on page 104, to habituate themselves to the forms of the Hebrew letters and to their sounds. The English sounds of the single syllables arranged in column are represented phonographically on the right hand, and in Hebrew letters on the left. The words in the column are to be regarded as plain English monosyllables, not as foreign sounds. On the other hand, the first word in the phonographic line, which is pronounced 'lawcane,' has its vowels marked thus, 'lākēn,' in order to prevent the student from pronouncing it so as to rhyme with the word 'taken.'

When beginners have sufficiently practised writing the Zephaniah Text, which contains all the letters in the Hebrew alphabet, they should turn to pages 91 and 93, to familiarise themselves with the specialities of the pronouns, and they should learn to read and write one of those sentences every day. They should also make a point of reading and translating all the back lessons on those two pages every day.

Hebrew Couplets.—When the sentences on pages 91-93 have been committed to memory, they may be diversified by inserting the phrases 'thee and thy sons,' 'him and his friends,' 'you and your brothers,' and so forth. The English nouns on page 93 may also be made to change places with each other, while the pronouns are left standing fast ; or the pronouns may be similarly transposed, while the nouns stand fast. In the first couplet on page 93 the English phrases should be transferred one at a time from one line to the other, and the beginner ought to translate the whole of the altered

sentence into Hebrew on each occasion. By these changes the couplet will yield 64 Exercises. The second and fourth couplets may be dealt with in the same way, but not the third.

In reading the Roman Hebrew on page 3, a card should be used so as to hide the consonant following each vowel, in order that the beginner may observe the mark over the vowel and may avoid sounding it incorrectly, as if it were English.

Of the Texts selected for this Manual, the opening one is the anthem "How beautiful upon the mountains," &c., accompanied by twenty-one Hebrew Variations, with English translations facing them. The MASTERY scheme requires that the texts shall be divided into phrases of not more than seven Hebrew syllables in each. The first lesson, however, is a phrase of only three syllables, but as these require not less than eight Hebrew symbols to express the sounds, the learner will have work enough on the first day to familiarise himself with those symbols by writing them again and again on a slate in a variety of combinations. The learner is to restrict himself to the mastery of one phrase a day, which is to be effected by reading the Hebrew words aloud, with extreme rapidity, for five measured minutes, and by pausing for ten minutes before he resumes that operation. In every case it is to be carried on until the learner can utter them all as fast as he speaks English. Until he has acquired that velocity, he is not at liberty to undertake a new Hebrew phrase. Extreme fluency is to be his chief aim, and there must be frequency in working at intervals. His watchword is to be *Shibboleth*, or a stream of Hebrew words poured forth by repeating the first lesson with great rapidity and volubility; one phrase being added every day. The complete Hebrew texts must be learned by heart so thoroughly—as far as they have been mastered, by repeating them daily at sight of their English versions taken dodgingly—that the learner shall recite them with extreme fluency and perfect accuracy.

The scholastic system leads its victims so far astray that many of them appear to be disabled for life from expressing their thoughts either in the dead or in the living languages. In truth, they have been taught, not the languages, but the science called grammar: the abstract, as opposed to the concrete. This method discards that science at the outset, to facilitate the practical attain-

ment of a language when minimised, so that the learner may acquire facility in using the most essential words embodied in sentences comprising all the most ordinary constructions. The most profound knowledge of grammar seems rather to disable than to qualify learners for the attainment of that facility in oral composition which proves that they have gained genuine thoroughness.

The Mastery Method imparts a practical knowledge of the commonest specimens of the phraseology of a language without resorting to any technical expressions belonging to science, for terminology is the vesture of science. Mastery instils into the mind grammar pure and simple, but not technical grammar. If the learner can acquire facility in manœuvring a few sentences in accordance with the tactics which have been prescribed for him, through the medium of the formularies which he has mastered, he will be able to comprehend the rules of technical grammar as soon as they are placed before him.

Such is the situation in which an adult will be placed when he has mastered the Hebrew texts in the mode prescribed for the mastery of each phrase separately. He will then be able to run pleasantly through any one of the concise Hebrew grammars in general use; but let him beware of ponderous, bulky grammars, which display all the eccentricities of the language, and the peculiarities of its structure, its orthography, and its accentuation. Such is the multiplicity of the puzzles and difficulties brought together, that not one student out of a thousand ever succeeds in gaining a real and absolute possession of them.

On the other hand, the mastery of the Texts in this Manual, with diligent daily practice in writing, will qualify a student to read any part of the Hebrew Scriptures with facility and intelligence in three months, unless he breaks away from the restrictions placed upon him from the outset.

He must pay especial attention to the practice of reading every separate text in the Authorised English Version before looking at its Hebrew equivalent. Let it never be forgotten that this system demands a reversal of the prevailing modes of study. A graduated preparation is needed, involving a continual recurrence to formulated sentences, comprising all the structural models which may have been selected for him to master. Such is the course to be pursued by one who is desirous of self-culture in Hebrew.

The English versions of the selected Hebrew Texts are exhibited with the phrases marked out in such a manner that the learner may put his finger on any one of them on any part of the page and translate it without pausing to deliberate. He may then move to another one, taken on chance, and may thus try to recite several of them in succession as quickly as if they formed one continuous sentence. In doing this, he should move from the later to the earlier lessons, and be careful *not* to read the whole text from the beginning, so as to help himself by means of the context. Thus will every Hebrew phrase become unified with its English equivalent, and will be rescued from falling into oblivion, for such must inevitably be its fate unless such repetitions are adopted, and unless the lessons are very short.

In deviating from the usual course of scholastic operations, by reducing the first leading text to phrases instead of words, it is desirable that beginners should be shown how the variations operate in the direction of imparting a much wider grasp of the language than could be expected. For this purpose a list is annexed of the various meanings of each Hebrew word of the first text, and of its component parts also, when some of them are omitted, or modified, or interchanged.

Attention ought to be paid to the mode in which the "latent constructions" in the "typical sentences" are disclosed and evolved by the "analytical variations" and their English versions. That principle will be seen by the following enumeration of the English words, some of which have been used as equivalents for the latent constructions of the first Hebrew text, "*How beautiful upon the mountains,*" etc. :—

1. How, what, why. 2. Beautiful, lovely. 3. Are, ye, they, and. 4. Upon, against ; go ye up ; they went up ; he went up. 5. The, who. 6 and 7. Mountains, hills ; mountain, hill ; mount, the hills of ; thy hills. 8 and 9. The feet of ; the footsteps of ; the tracks of ; a tracker ; a spy. 10 and 11. Him that bringeth good tidings ; a bringer of good tidings ; one that brings good tidings ; he, or they, or them that bring good tidings ; an evangelist ; a messenger ; to bear the glad tidings ; is bringing good tidings ; are bringing good tidings. 12, 13, and 14. Him that publisheth ; one that publishes ; one publishing ; a publisher ; a herald of ; a herald ; proclaim ye ! he proclaimed. 15. Peace ; to perfect ; to make peace ; peace of her. 16. Good ; excellent ; they are good ; she

is good. 17 and 18. Salva-tion; she, her. 18. That saith; saying; one who saith; he, or him who says; they, or them that say; to wit; to say; he said; they said. 19. To, for. 20. Zion, a feminine name. 21. Thy God; the God of thee. 22. He reigned; hath reigned; reigneth; they reigned; he who reigneth; they, or them who reigned; king; queen. 23. He heard; hearing; caused to be heard.

The words and phrases here shown are such as a teacher would give, or critical notes would set forth, expressed in puzzling technical phraseology. The Mastery method resolves all such abstractions by embodying them in variations of the original text. Each variation forms a complete sentence, conveying one or more of those emanations in the concrete form, and thus dispensing with the aid of the teacher and the grammarian.

The study of technical grammar ought to be reserved for the second course. Every word in the leading texts recurs frequently in the Variations, in order that the learner may become familiar with it in the various forms it may assume, and the various meanings it is capable of conveying.

The prejudice of teachers against recurrence and repetitions is disastrously obstructive to the progress of beginners in all languages. The phrases must be read aloud by the learner rapidly and frequently, for this is the only way of grasping them at once and fixing them durably in the memory, and it is a much more rational course than the "deaf and dumb" process of gazing listlessly at the book without actively employing the vocal organs and the sense of hearing.

It is a grave error to suppose that a tortuous sentence cannot be *mastered* as quickly as a simpler one, when two translations thereof are given. The words must be welded together in the memory in their proper order and in their proper forms, so that they shall always be reproduced faultlessly.

Whatever may be the order in which the unknown words may be arranged, the exertion of the memory will be the same; and therefore the system is equally applicable and equally necessary for all languages.

The foregoing analysis of one sentence shows the possibility of imparting all the grammatical minutiae of any language to beginners on principles exactly opposed to those now in vogue. The mystery surrounding the empirical but yet invariably successful efforts of

children, whether at home or abroad, is dispelled when we find that languages thus reveal themselves to those who persistently *master* and utilise sentences, and do not study theoretical abstractions. A child masters one phrase at a time, and the same inevitable result is discernible in every language. To him, therefore, every language is equally easy, for he grasps phrases and masters them by imitative repetitions, pertinaciously carried on, before he gains a clear conception of the meaning either of the phrase or of its integral parts. Hence, it is obvious that his operations, when reduced to a systematized action, must be universal and infallible.

Commencing in total ignorance of the language, the highly-educated learner is debarred from the privilege of reasoning out for himself the meanings of many forms of structure that are at variance with those principles of grammar which in the classical schools are held to be universal, or regarded as the perfection of reason. In this method, he is expected to take everything for granted, when he compares the Hebrew with the English translation thereof, and to trust that he will gradually discern in what manner languages reveal themselves to those whose lot it may be to associate with foreigners without any preparation and without any interpreter. Those who will resolutely bear this in mind will thankfully accept and to be content with the crumbs with which they are supplied at the outset. The work must be carried on at high pressure daily, in order that the wits may be quickened, and the same fluency may be attained which is so conspicuous when a child lives amongst foreigners and applies himself earnestly to the naturalization of their language, never flinching from his purpose, nor exhibiting any signs of weariness in its pursuit.

The same energy and persistence can hardly be expected from those who cannot believe in the possibility of making a successful inroad into a language by any other avenue than that of technical grammar, but the abrogation of the bewildering study of technicalities is designed to afford him compensation for the sacrifice he makes in foregoing the mode of study to which he has been trained in his childhood.

To familiarize the eye with the various letters and symbols employed in printing the Hebrew type, it is advisable to devote half-an-hour every day to the exercise of frequently writing them on a slate, by adopting artificial words or syllables, and rendering them in Hebrew type, as shown on page 103. The learner may

apply in his first lesson the Hebrew letters M, H, N, V, W, and the mute Aleph, to the first vowel sounds of the words *archer, also, oozing*. These vowel sounds always remain unchanged, even when another consonant is added to them in Hebrew. H M must be invariably sounded as in 'harm,' and P M as in 'palm' when a dash is drawn horizontally under the first Hebrew consonant.

The three vowel sounds ought to be worked distributively amongst the six consonants, and the order of the consonants must be often changed, but without dropping into any routine.

Let the consonants be scribbled separately on little cards, and often shuffled. Practice may be carried on with the words 'Vaughan,' 'moon,' 'haw,' 'haha,' 'noon,' 'who,' 'hart,' 'war,' 'woo,' 'aught,' 'whom,' 'varlet.' The second Hebrew lesson will greatly enlarge this exercise. Beginners must bear in mind that the more time they bestow on the writing exercise above noted before they attempt to learn other letters, the sooner will they qualify themselves to read the Hebrew type with facility. Nothing but confusion of brain can result from trying to learn the whole alphabet in one sitting. The highest degree of success will be attained by those who advance by very slow degrees, and bestow the greatest attention and the most time upon the writing exercise, until they can write any monosyllable with two consonants and a vowel intervening, not only correctly but with the utmost readiness.

The variations are all purposely unconnected with each other, excepting only the allegory of the Franco-German War on page 88.

As self-culture is to be the learner's main object, it is provided that the back lessons shall always be recited at sight of the English versions taken dodgingly, and that they shall never be recited in the order in which they stand in the Manual.

CHELTENHAM,
August, 1886.

- TEXT I. How beautiful upon the mountains | are the feet of him that
bringeth good tidings, | that publisheth peace ; | that bringeth
good tidings of good, that publisheth salvation ; | that saith to
Sion, | Thy God reigneth. | (Isaiah lii. 7.)
- „ II. And what nation is there so great, | that hath statutes and | judg-
ments so righteous as all this law, | which I set | before you this
day ? | (Deut. iv. 8.)
- „ III. Blessed is the man | that walketh not | in the counsel of the un-
godly. | (Psalm i. 1.)
- „ IV. Except the Lord keep the city, | the watchman waketh but in
vain. | (Psalm cxxvii. 1.)
- „ V. Except the Lord build the house, | they labour in vain | that
build it. | (Psalm cxxvii. 1.)
- „ VI. But remember | that thou wast a servant | in the land of Egypt, |
and that the Lord thy God | brought thee out thence. |
(Deut. v. 15.)
- „ VII. We saw certainly | that the Lord was with thee. | (Gen. xxvi. 28.)
- „ VIII. Also I heard the voice | of the Lord, saying, | Whom shall I send, |
and who will go for us ? | and I said, | Here am I, send me. |
(Isaiah vi. 8.)
- „ IX. And there arose not a prophet since | in Israel like unto Moses, |
whom the Lord knew | face to face. | (Deut. xxxiv. 10.)
- „ X. How long will this people provoke me ? | and how long will it be
ere they believe me, | for all the signs | which I have shewed
among them ? | (Numbers xiv. 11.)
- „ XI. And there was not | among the children of Israel | a goodlier
person than he. | (1 Samuel ix. 2.)
- „ XII. And the children of Israel | did according to the word of Moses, |
and they borrowed from the Egyptians | jewels of silver, | and
jewels of gold, and raiment. | (Exodus xii. 35.)
- „ XIII. What is man, that | thou art mindful of him ? | and the son of
man that | thou visitest him ? | (Psalm viii. 4-5.)
- „ XIV. And before | he came near to them, | they conspired against him |
to slay him. | (Genesis xxxvii. 18.)
- „ XV. Go, return into Egypt, | for all the men are dead | which sought
thy life. | (Exodus iv. 19.)
- „ XVI. There brake he | the arrows of the bow, | the shield, and the
sword | and the battle. | (Psalm lxxvi. 3.)
- „ XVII. When he slew them, | then they sought him : | and they returned |
and enquired early after God. | (Psalm lxxviii. 34.)
- „ XVIII. Rise up, get you forth | from among the people, | both ye and the
children of Israel. | (Exodus xii. 31.)
- „ XIX. I have found David my servant ; | with my holy oil | have I
anointed him. | (Psalm lxxxix. 20-21.)
- „ XX. And when he came, | behold, the captains of the host | were
sitting. | (2 Kings ix. 5.)
- „ XXI. Behold, there appeared a chariot of fire, | and horses of fire, |
and parted them | both asunder ; | and Elijah went up | by a
whirlwind into heaven. | (2 Kings ii. 11.)
- „ XXII. And the city was broken up, | and all the men of war | fled, and
went forth | out of the city by night, | by the way of the gate |
between the two walls, | which was by the king's garden.
(Jer. lii. 7.)
- „ XXIII. It is not the voice of them that shout for mastery, | neither is it the
voice of them that cry for being overcome. | (Exodus xxxii. 18.)
- „ XXIV. From the time that he made him overseer | in his house, and over
all | that he had, the Lord blessed | the Egyptian's house. |
(Genesis xxxix. 5.)

- TEXT XXV. Peradventure I shall prevail, | that we may smite them, | and that
I may drive them | out of the land. | (Numbers xxii. 6.)
- " XXVI. Behold, the people of the land now are many, | and ye make them
rest | from their burdens. | (Exodus v. 5.)
- " XXVII. And Moses did look upon | all the work, | and, behold, they had
done it | as the Lord had commanded. | (Exodus xxxix. 43.)
- " XXVIII. | Take not thy Holy Spirit from me. | (Psalm li. 11-13.)
- " XXIX. And Hiram sent in the navy | his servants, | shipmen | that had
knowledge of the sea. | (1 Kings ix. 27.)
- " XXX. They are not dead, | they shall not live; | they are deceased, |
they shall not rise. | (Isaiah xxvi. 14.)
- " XXXI. None of them can by any means redeem his brother, | nor give to
God | a ransom for him. | (Psalm xlix. 7-8.)
- " XXXII. And Pharaoh's daughter said unto her, | Take this child away |
and nurse it for me, | and I will give thee thy wages. | And the
woman took the child, | and nursed it. | (Exodus ii. 9.)
- " XXXIII. Whose daughter art thou? | Tell me, I pray thee, | is there
room | in thy father's house | for us to lodge in? | (Genesis xxiv. 23.)
- " XXXIV. The Lord of Hosts | mustereth the host | of the battle. | (Isaiah xiii. 4.)

Instead of mastering the Variations, the learner may mark out in each one of them any special phrase both in English and Hebrew, with a pencil, in order that it may be mastered separately. The two exercises of *Study* and *Mastery* are to be carried on to a degree of thoroughness which is ignorantly regarded as superfluous.

VARIATION PHRASES.

- I. "Lovely are thy hills, O Sion."
- II. "The evangelist of good."
- III. "The salvation of God."
- IV. "Proclaim ye peace!"
- V. "He has proclaimed Salvation."
- VI. "The King of kings reigns."
- VII. "To bear the glad tidings of peace."
- VIII. "The God of Peace reigneth."
- IX. "The tracker of footsteps has gone up."
- X. "Her salvation and her peace."
- XI. "What are the heralds saying?"

In the highest sense, *Mastery* is that complete and perfect attainment which is regarded as being far beyond the capacity of anyone who has not spent many years in naturalizing a language, and reading, writing, and speaking it with the utmost correctness and facility. But it is manifest that if one phrase can be mastered in a day of twelve hours, so can another and another *ad infinitum*. Such is the simplicity of this truth, that it is self-evident.

REFERENCES TO THE TEXTS IN THIS MANUAL.*

TEXT

1. Isaiah lii. 7.
2. Deuteronomy iv. 8.
3. Psalm i. 1.
4. Psalm cxxvii. 1.
5. Psalm cxxvii. 1.
6. Deuteronomy v. 15.
7. Genesis xxvi. 28.
8. Isaiah vi. 8.
9. Deuteronomy xxxiv. 10.
10. Numbers xiv. 11.
11. 1 Samuel ix. 2.
12. Exodus xii. 35.
13. Psalm viii. 4 (5).
14. Genesis xxxvii. 18.
15. Exodus iv. 19.
16. Psalm lxxvi. 3 (4).
17. Psalm lxxviii. 34.

TEXT

18. Exodus xii. 31.
19. Psalm lxxxix. 20 (21)
20. 1 Kings ix. 5.
21. 2 Kings ii. 11.
22. Jeremiah lii. 7.
23. Exodus xxxii. 18.
24. Genesis xxxix. 5.
25. Numbers xxii. 6.
26. Exodus v. 5.
27. Exodus xxxix. 43.
28. Psalm li. 11 (13).
29. 1 Kings ix. 27.
30. Isaiah xxvi. 14.
31. Psalm xlix. 7 (8).
32. Exodus ii. 9.
33. Genesis xxiv. 23.
34. Isaiah xiii. 4.

* The figures in parentheses relate to the texts in the Hebrew Bible.

THE MASTERY SERIES.

TEXT I. SECTION 1.

How beautiful upon the mountains are -----

Variations.

1. The mountains are beautiful !
2. How lovely are the hills !
3. What is upon the mountain ?

SECTION 2.

the feet of him that bringeth good tidings, that publisheth

4. Beautiful are the feet-of the bearer of good tidings.
5. A messenger-is upon the-hills-of Gilgal.
6. The feet of those who bring glad tidings are upon the hills.

SECTION 3.

peace ; that bringeth good tidings of good, that publisheth salvation ;

7. How excellent are the-messengers-of peace !
8. Peace to the good messenger who proclaimeth salvation on the mountains.
9. The-feet-of messengers-of peace and publishers-of salvation are upon the hills.
10. The heralds-of salvation are bringing news of perfect peace.

HEBREW.

TEXT I. SECTION 1.

How	beautiful are	upon	the mountains - - - - -
Mäh	nāvū	äl	hëhārīm

Variations.

1. Nāvū hëhārīm
2. Mäh nāvū hëhārīm
3. Mäh äl hā-hār

SECTION 2.

the feet-of	a bearer-of-good-tidings,	one-that-causeth-to-hear
räglëy	m ^e bhässër	mäshmiä

4. Nāvū räglëy hämm^ebhässër
5. äl hārëy Gīlgāl m^ebhässër
6. äl hëhārīm räglëy m^ebhäss^erīm

SECTION 3.

peace;	a-messenger-of	good,	a herald-of	salvation;
shālōm	m ^e bhässër	tōbh	mäshmiä	y ^e shūāh

7. Mäh tōbhū m^ebhäss^erëy shālōm
8. Shālōm lām^ebhässër hättōbh hämmäshmiä y^eshūāh äl hëhārīm
9. äl hëhārīm räglëy m^ebhäss^erëy shālōm ūmäshmiëy y^eshūāh
10. Mäshmiëy y^eshūāh m^ebhäss^erīm shālōm shālōm

SECTION 4.

- - - that saith to Sion, Thy God reigneth!

11. How beautiful on thy hills, O Sion, are the footsteps of the messengers of the salvation of God!

12. Go ye up, ye messengers of peace; proclaim ye the salvation of God to Sion.

13. What saith the good king? What say the heralds of salvation and the messengers of peace?

14. He who reigneth on Mount Sion hath proclaimed salvation and peace.

15. What said the messenger to Israel? The King of kings is reigning on Mount Sion.

16. Heralds of salvation have gone up on the mountains of Gilboa to bear the glad tidings of peace.

17. The messengers have gone up, saying, The God of peace reigneth on Mount Sion!

18. The kings who reigned upon the mountains of Gilgal went up against Sion.

19. Wherefore has a spy gone upon the hills of the kings of the Ammonites and the Edomites?

20. Thy God reigneth, O Sion! the King of kings is reigning on thy hills!

21. How beautiful on Mount Sion are the feet of them who proclaim her salvation and her peace!

SECTION 4.

saying	to Sion	reigned	God-of-thea!
ômēr	l ^e Tsiyyōn	mālākh	Ēlōhāyikh

11. Tsiyyon mah navu al harayikh ragley m^ebhass^erey
y^eshūath Ēlohim

12. ālu m^ebhass^erey shalom hashmiu y^eshuath Ēlohim
l^eTsiyyon

13. Mah omer hammelekh hattobh. Mah om^erim
mashmiev y^eshuah um^ebhass^erēy shalom

14. Hammolekh al har Tsiyyon hishmia y^eshuah
v^eshalom

15. Mah āmār hamm^ebhasser l^eYisrāēl melekh
hamm^elakhim molekh al har Tsiyyon

16. Mashmiev y^eshuah ālu al harey Gilboa l^ebhasser
shalom

17. ālu hamm^ebhass^erimlēmōr Ēlohey hashshalom mōlēkh
al har Tsiyyon

18. M^elakhim hammol^ekhir al harey Gilgal ālū al
Tsiyyon

19. Lāmāh ālāh m^erāgēl āl hārey mālkey Āmmōr
veEdōm

20. Tsiyyon malakh Ēlohayikh melekh hamm^elakhim
molekh al harayikh

21. Mah-nnavu al har Tsiyyon ragley m^ebhass^erey
yeshuāthāh ush^elomāh

TEXT II. SECTION 1.

And what nation is there so great, that hath statutes
and judgments so righteous - - - - -

22. How excellent are the statutes and judgments which
Jehovah hath proclaimed to Israel!

23. What nation is there to whom the King of kings hath
caused His righteousness to be heard?

24. Who is the righteous man who published to his nation
the statutes of the Lord?

25. Proclaim ye to the nations the righteousness of the God
of Israel, and His great salvation.

26. Kings and great men have gone up on the mountains to
bear the glad tidings of His salvation.

SECTION 2.

- - - as all this law, which I set before you this
day?

27. Great is the Lord, and righteous; great and righteous is
His law.

28. The kings of the nations have said, How goodly is Sion!
Peace, peace to Sion!

29. Messengers have gone up and set all this law before the
king and the queen.

30. Hearken ye to His law which I set before you and
before all Israel this day.

31. Peace be to you and to all who proclaim the salvation of
the Lord to all the nations.

TEXT II. SECTION 1.

And who nation great who to him statutes judgments righteous
 ūmī gōy gādōl āsher-lō kūqqīm ūmīshpātīm tsāddīqīm

22. Mah tobhu haḳuqqim v^ehammishpatim āsher
 hishmia Adonāy l^eYisrael

23. Mi goy āsher melekham hamm^elakhim hishmia
 lo tsidqatho

24. Mi hatstsaddiq āsher hishmia l^egoyo ḳuqqey
 Adonay

25. Hashmiu laggoyim tsidqath E^lohey Yisrael vishuatho
 hag^edolah

26. ālū m^elakhim ug^edolim al heharim l^ebhasser
 y^eshuatho

SECTION 2.

as all the law the this which I giving
 K^ekhōl hāttōrah hāzzōth āsher ānōkhī nōthēn
 to faces of you the day?
 lifnēykhēm hāyyōm

27. Gadol v^etsaddiq Adonay g^edolah v^etsa^uddiqah
 thoratho

28. am^eru mal^ekhey haggoyim mah tobhah Tsiyyon.
 Shalom shalom l^eTsiyyon

29. M^ebhass^erim ālu v^enath^enu kcl hattorah hazzoth
 lifney hammelekham v^ehammalkah

30. Shim^eu el toratho āsher anokhi nothen liphneykhem
 v^eliphney khol Yisrael hayyom

31. Shalom lakhem ul^ekhol mashmiej y^eshuath Adonay
 l^ekhol haggoyim

TEXT III.

Blessed is the man that walketh not in the counsel of the ungodly.

32. Blessed is the good man who hath walked in the counsel of just counsellors.

33. For the Lord is a great God, and a great King above all gods.

34. Blessed are the righteous who are walking in the law of the God of Israel.

35. Walk ye in the statutes and judgments which the Lord hath proclaimed to you this day.

36. Blessed are ye that cause the law of the Lord to be heard by all nations.

37. They went up and preached to the nations the statutes which the Lord gave to you.

38. The kings who reign over the mountains of Edom walked in the counsel of the wicked.

39. Wherefore have they not published His goodness and His greatness to the kings of the nations?

40. The Lord the judge shall decide this day who is righteous and who is wicked.

41. Have not your kings counselled you to walk according to the statutes of the Lord?

42. The counsellors went up on the mountains to carry the glad tidings of salvation and peace.

TEXT III.

The blessings of the man who not walked in counsel of
 āshrey hāish āshēr lō hālākh bāātsāth
 wicked men.
 r^eshāim

32. Ashrey haish hattobh āsher halakh baātsath
 yōātsim tsaddiqim

33. Kī ēl gadol Adonay umelekh gadol al kol
 Ēlohim

34. Ashrey hatstsaddiqim hahol^ekhim b^ethorath Ēlohey
 Yisrael

35. L^ekhu b^eķuqqim ubh^emishpatim āsher hishmia
 Adonay lakhem hayyom

36. Ashreykhem hammashmiim torath Adonay l^ekhol
 haggoyim

37. ālu ubhiss^eru laggoyim haķuqqim āsher nathan
 Adonay liphneykhem

38. Hamm^elakhim hammol^ekhim al harey Edom hal^ekhu
 bhaātsath har^eshaim

39. Lammah lo hishmiu tobhatho ug^edulatho l^emal^ekhey
 haggoyim

40. Yishpōt Adonay hashshophet hayyom mi hatstsaddiq
 imi harasha

41. Hālo y^eātsukhem mal^ekheykhem lālēkhēth b^eķuqqey
 Adonay

42. ālū hayyoātsim al heharim l^ebhasser y^eshuah
 v^eshalom

TEXT IV.

Except the Lord keep the city, the watchman waketh but in vain.

43. He will not guard the nation that hath hearkened not to the statutes that He gave them.

44. Did not the king proclaim his law to the men who guard the great city?

45. If the kings will not keep the law of the Lord, He will not give the nations peace.

46. The watchmen were not wakeful, and the kings of the Amorites went up against the city.

47. Go ye up all of you to your city, and obey ye the statutes of your great King.

48. They will not go before the judges for justice, nor before the councillors for advice.

49. Blessed is the king who has good counsellors, and righteous judges throughout all his kingdom.

50. His spies have inspected the great city on the hill, for the guards were not wakeful.

51. The king and his councillors did not take heed to walk in the law of the Lord.

52. It is in vain for you to walk in the counsel of the wicked, for God will not hear vanity.

53. Watch ye and keep all this law, which the Lord hath not given to you for naught.

TEXT IV.

If Jehovah not shall guard city, vainly waked watcher.
Im - Adonāy lō - yishmōr - īr shāv shāqād shōmēr

43. Lo yishmōr haggoy āsher lo shāmā el haḳuqqim
āsher nathan lo

44. Hālo hishmia hammelekh toratho laānashim
hashshom^{er}im hair hagg^edolah

45. Im hamm^{el}akhim lo yishm^{er}u thorath Adonay lo
yittēn shalom laggoyim

46. Hashshom^{er}im lo shak^{ed}u umal^{ek}hey haēmori ālu
al hair

47. ālū kul^{ek}hem l^{ir}^{ek}hem v^{eshim}^u el ḳuqqey malk^{ek}hem
haggadol

48. Lo yēl^{ek}hu liphney hashshoph^{et}im l^{emishpat} v^{elo}
liphney hayyoātsim l^eētsah

49. Ash^{er}ey hammelekh āsher lo yoātsim tobhim
v^{eshoph}^{et}im tsaddiqim b^{ek}hol mamlakhto

50. Rig^{el}u m^{er}aglaiv hair hagg^edolah al hahar ki lo
shaq^{ed}u hashshom^{er}im

51. Hammelekh v^{eyoātsaiv} lo sham^{er}u lalekheth b^{ethorath}
Adonay

52. Shāv lakhem lalekheth baātsath r^{eshāim} ki shāv lo
yishma ēl

53. Shiq^{ed}u v^{eshim}^{er}u eth kol hattorah hazzoth āsher
Adonay lo nathan lakhem lashshav

TEXT V.

Except the Lord build the house, they labour in vain that build it.

54. Why will not the king build a city on the hill, and large houses for its guards?

55. The Lord hath preserved the city, and its builders have not laboured in it in vain.

56. Those who have published His statutes and judgments amongst the nations have laboured in vain in your city.

57. The king hearkened not to his councillors, but gave the houses to the watchmen of the city.

58. The builders have laboured in your house daily, and the men of the city have watched in it.

59. Who will give peace to the city of Sion? Oh! for the salvation of Israel.

60. What have ye to do with peace? What peace is there for the wicked, who will not hearken to the law of the Lord?

61. Nay, but a king shall reign over Israel. And Samuel said, Is not the Lord your God your King?

62. Spake not the man to you, saying, Be watchful, and guard the house of the councillor?

63. Have not all his sons heard the rumour that messengers of peace have gone up to Sion?

64. Is it well with you, with your sons, and with your sons' sons? And they said, It is well.

TEXT V.

If Jehovah not ^{shall} build house, vainly laboured ^{builders} in it.
Im-Adonāy lō-yībhñēh bhāyīth shāv ām'lū bhōnāyv bō

54. Lammah lo yibhneh hammelekh ir al hahar ubhottim
g^odolim l^eshom^erayv

55. Adonay shamar hair v^elo am^elu shav bonayv bo

56. Mashmiey quqqayv umishpatayv baggoyim am^elu
shav b^eir^ekhem

57. Lo shama hammelekh l^eyoātsayv v^enathan bottim
l^eshom^erey hair

58. Habbonim am^elu yom yom b^ebheth^ekhem v^ean^eshey
hair sham^eru bho

59. Mi yittēn shalom l^eir Tsiyyon. Mi yitten y^eshuath
Yisrael

60. Mah lakhem ul^eshalom. Mah hashshalom lar^eshaim
asher lo yishm^eu l^ethorath Adonay

61. Lo ki melekh yimlokh al Yisrael vayyomer Sh^emuel
hālo Adonay Eloheykhem malk^ekhem

62. Hālo amar lakhem haish lemor shik^edu v^eshim^eru
bheith hayyoets

63. Hālo sham^eu kol banayv hashsh^emuah ki m^ebhass^erey
shalom alu l^eTsiyyon

64. Hāshalom lakhem libh^eneykhem v^elibh^eney bh^eneykhem
vayyom^eru shalom

TEXT VI. SECTION 1.

And remember that thou wast a servant in the land of Egypt, -----

65. And the servants of the king went up to that land, and they builded a city for him upon the hill.

66. Why rememberedst thou not the days in which thou wast a bondman in the land of Egypt?

67. And the servants said to the builders, Be wakeful, and watch ye over the house of the queen.

68. What nation is there to whom He hath given a law so righteous as this which he hath published to-day?

69. Remember that the Lord hath preserved you in all the days of your bondage in Egypt.

70. His servants bore the glad tidings of salvation of the house of Israel throughout all lands.

71. And thou, O king, why hast thou not kept the statutes which God gave to Israel?

72. His righteousness is as the great mountains: He hath magnified His law.

73. Thou hast not laboured for naught in the house which the king builded for me on Mount Carmel.

74. And thou, Son of Adam, remember thou all this law, and publish it in that country.

75. Why didst thou not make mention to the king about the men who worked in his house?

TEXT VI. SECTION 1.

And re- that servant wast in land Egypt,
memberedst kī - ěbhēd hāyīthā b'ērēts Mītsrāyīm
V^ezākhārtā

65. Vayyāālu abh^edey hammelekh laarets hazzoth
vayyibhnu lo ir al hahar

66. Lammah lo zakharta hayyāmim āsher ebhed hayitha
b'erets Mitsrayim

67. Vayyom^eru haābhadim labbonim lemor shik^edu
al beyth hammalkah v^eshim^eruhu

68. Mi goy āsher nathan lo thorah tsaddiqah kazzoth
āsher hishmia hayyom

69. Zikh^eru ki Adonay sh^emar^ekhem b^ekhol y^emey
ābhodath^ekhem b^eMitsrayīm

70. ābbadayv biss^eru y^eshuath beyth Yisrael b^ekhol
haāratsoth

71. V^eattah hammelekh lammah lo shamarta ha^equqqim
āsher nathan Ēlohim l^eYisrael

72. Tsidqatho k^eharim g^edolim higdil toratho

73. Lo amalta lashshav babbayith āsher hammelekh
banah li al har hakkarmel

74. V^eattah bhen Adam z^ekhor kol hattorah hazzoth
v^ehashmiah baarets hazzoth

75. Lammah lo hizkarta el hammelekh eth haānashim
haom^elim b^ebheitho

SECTION 2.

--- and that the Lord thy God brought thee out thence.

76. The king will not give thee this land, because thou hast not observed his law.

77. Hast thou not heard that the bondmen builded great cities in the land of Egypt?

78. How righteous are all the statutes and judgments which Jehovah has given to the nation!

79. My servants remembered my righteous law in the day in which they came out of bondage.

80. He remembered not that all the builders in that city laboured in his house for two days.

81. Give the king thy judgments, O God, and thy righteousness unto the king's son.

82. Remember ye the Lord who brought you and your children forth from Egypt into this goodly land.

83. Dost thou not remember the city whither the king went and builded for himself a large house therein?

84. Remember thou the day when thou camest forth from that land, because the Lord thy God preserved thee.

85. When He led forth the Israelites from thence, He gave you the lands of the heathen.

86. Hath not the King of kings made known to you what is good, and what is the law of the Lord?

SECTION 2.

and brought out thee the Lord God, thy from there.
vāyyōtsiākhā Adonay Ēlōhēykhā mīshshām

76. Hammelekh lo yitten l^ekha haarets hazzoth ki lo
shamarta thoratho

77. Hālo shamata ki haābhadim banu ārim g^edoloth
b^eerets Mitsraim

78. Mah tsad^eqū kol haḥuqqim v^ehammishpatim āsher
nathan Adonay lifney haggoy

79. ābhaday zakh^eru thorathi hatstsaddiqah bayyom āsher
yats^eu mibbeyth ābhadim

80. Lo zakhar ki kol habbonim bair hazzoth am^elu
b^ebheitho yomaim

81. Ēlohim mishpateykha lammelekh tēn v^etsidqath^ekha
l^ebhen melekh

82. Zikh^eru Adonay āsher hotsi eth^ekhem ubh^eneykhem
Mimmitsraim el haarets hattobhah hazzoth

83. Hālo zakharta hair āsher halakh hammelekh sham
ubhanah lo bhayith gadol bah

84. Z^ekhor yom tseth^ekha mebaarets hazzoth ki Adonay
Ēloheykha sh^emar^ekha

85. Kaāsher hotsi eth Yisrael mīshsham v^enathan lakhem
artsoth haggoyīm

86. Hālo melekh hamm^elakhim hishmia lakhem mah
tobh umah thorath Adonay

TEXT VII.

We saw certainly that the Lord was with thee.

87. And it shall be that when we go to that land we shall see the rulers of the mountain cities.

88. Will not the watchman go with us to see the city and the labourers therein?

89. And the seer said to the man, Peace be to thee, and to all who are with thee in thy house!

90. And it came to pass, that when Moses ascended that goodly mountain he assuredly saw this good land.

91. Thou wast with us, and thou rememberedst us in our servitude, in the land whence thou broughtest us out.

92. Have we not vigilantly watched in thy house, and carefully guarded all that is thine therein?

93. For we were bondmen in that land, and the Lord brought us out from thence, and our children with us.

94. How great is the peace that thou givest to those who walk before thee in righteousness!

95. When the Israelites shall go up from year to year to Jerusalem we shall assuredly see the prophet.

96. We have carefully observed the law of the Lord, and He hath given peace to us and to our children.

97. And the man went with his sons, and all the servants whom he had, to see the great city.

TEXT VII.

To see we saw that was the Lord with thee.
 Rāō rāinū ki hāyāh Adonay immākh

87. V^ehayah kaāsher nelekh laarets hazzoth nīreh
 mal^ekhey hearim āsher al beharim

88. Hālo yelekh hashshomer ittanū liroth hair
 v^ehaom^elim bah

89. Vayyomer haroeh laish shalom l^ekha ul^ekhol āsher
 imm^ekha b^ebheythakh

90. Vay^ehi baāloth Mosheh al hahar hattobh hazzeh
 raoh raah haarets hattobhah hazzoth

91. Hayitha immanu uz^ekharthanu baābhodathenu
 baarets āsher hotseythanu mishsham

92. Hālo shaqod shaqadnu b^ebheith^ekha v^eshamor
 shamarnu eth kol āsher l^ekha bho

93. Ki hayinu ābhadim baarets hazzoth vayyotsienū
 Adonay mishsham ubhaneynu ittanu

94. Mah gadol hashshalom āsher attah nothēn lahol^ekhim
 l^ephanekha bh^etsedeq

95. Ki yaālu bh^eney Yisrael Lirushalaim miyyamim
 yamimah raoh nir^eeh eth hannabhi

96. Shamor shamarnu thorath Adonay v^enathan shalom
 lanu ul^ebhaneynu

97. Vayyaal haish im bānayv v^ekol haābhadim asher lo
 liroth hair hagg^edolah

TEXT VIII. SECTION 1.

Also I heard the voice of the Lord, saying, Whom shall I send, -----

98. And the seer said, Listen to the voice of the Lord, and let Israel go from before thee.

99. We have heard of the judgments of the king, and we will send builders every day to his city.

100. I will hearken to your voice, and I will send preachers of peace into your land.

101. Whom hast thou sent from the city, and what gavest thou to him, and what saidst thou to him?

102. I will keep all the statutes and judgments of my God, and I will not walk with wicked persons.

103. I will call to mind all the days of our bondage when we were in Egypt and toiled hard there.

104. The kings have listened to the voice of evil councillors, and have sent spies to-day into our cities.

105. Art not thou his servant? why hast thou not observed the statutes of thy God?

106. In vain has he proclaimed the law of the Lord: the nations hearkened not to the preachers.

107. When the Lord brought you forth out of Egypt, the fame thereof was heard in all lands.

108. The Lord sent thunders from Mount Sinai on the day when he delivered his law to Moses.

TEXT VIII. SECTION 1.

shall I send whom my Lord voice the I heard

- וַאֲשַׁמַּע אֶת-קוֹל אֲדֹנָי אָמַר אֶת-מִי אֲשַׁלַּח
 98 וַיֹּאמֶר הִרְאֵהוּ שָׁמַע לְקוֹל אֲדֹנָי וְשַׁלַּח יִשְׂרָאֵל
 מִלְּפָנָיו
 99 שָׁמַעְנוּ לְמִשְׁפָּטֵי הַמֶּלֶךְ וְנִשְׁלַח יוֹם יוֹם בְּנִים
 לְעִירוֹ
 100 אֲשַׁמַּע לְקַלְכֶּם וְאֲשַׁלַּח מִשְׁמִיעֵי שָׁלוֹם אֶל אֲרָצְכֶם
 101 אֶת-מִי שְׁלַחְתָּ מִהָעִיר וּמִה נָּתַתָּ לוֹ וּמִה אֲמַרְתָּ
 אֵלָיו
 102 אֲשַׁמֵּר כָּל חֻקֵּי אֱלֹהֵי וּמִשְׁפָּטָיו וְלֹא אֵלֶיךָ עִם
 רָשָׁעִים
 103 אֲזֹכֵר כָּל יְמֵי עֲבֹדָתִנוּ כִּי־אֲשֶׁר הָיִינוּ בְּמִצְרַיִם וְעַבְד
 עֲבָדְנוּ שֵׁם
 104 הַמַּלְכִּים שָׁמַעוּ לְקוֹל יַעֲצִי רָשָׁעִים וְשָׁלְחוּ הַיּוֹם
 מִרְגָּלִים אֶל עָרֵינוּ
 105 הֲלֹא אַתָּה עֲבָדוֹ לָמָּה לֹא שָׁמַרְתָּ חֻקֵּי אֱלֹהֶיךָ
 106 לַשּׁוֹאֵה הַשְּׁמִיעַ תּוֹרַת יי: הַגּוֹיִם לֹא שָׁמַעוּ לַמַּבְשָׁרִים
 107 בְּהוֹצִיאָכֶם יי מֵאֶרֶץ מִצְרַיִם הַקּוֹל נִשְׁמַע בְּכָל
 הָאָרְצוֹת
 108 וַיִּשְׁלַח יי קוֹלוֹת מִהֵרָ סִינֵי בַיּוֹם אֲשֶׁר נָתַן תּוֹרָתוֹ
 אֶל מֹשֶׁה

SECTION 2.

---and who will go for us? Then said I, Here am I, send me!

109. Remember me, O my master! and preserve me, and take me out of the city to my own country.

110. And the spies said, What shall we say to the king of that country to which we are going?

111. Behold, I have set my righteous servant as a watchman on the tower on Mount Sion.

112. What said Samuel to the wicked king who kept not the charge of the Lord his God?

113. Why have not thy servants gone up from year to year to worship God in His house?

114. What man is he whose sons have built him a house like a palace in this city?

115. Peace be to the house which thou hast built; thy servants have not laboured in vain in it.

116. And the guards said, Behold us! send us! we will go to the city of Magdala.

117. Aforetime, when Pharaoh would not let the children of Israel go, did not the Lord lead us forth from Egypt?

118. Let us listen to His voice and the Lord will remember us in the house of bondage.

119. Behold, He gave peace in all the days of Solomon, who built the house of God in our city.

SECTION 2.

send me behold me and I said for us shall go and who

ומי ילך לנו ואמר הנני שלחני

וזכרני אדני ושמרני והביאני מהעיר לארצי 109

ויאמרו המרגלים מה נאמר אל מלך הארץ אשר
גלף אליה 110

הנה אנכי שמתי עבדי הצדיק לשמר על מגדל
הר ציון 111

מה אמר שמואל למלך הרשע אשר לא שמר
משמרת יי אלהיו 112

למה לא עלו עבדיה מימים ימימה לעבד את
אלהים בביתו 113

מי האיש אשר בקיו בקו לו בית פבית המלך
בעיר הזאת 114

שלום לביתה אשר בנית עבדיה לא עמלו
שוא בו 115

ויאמרו השמרים הננו שלחנו אנחנו גלף לעיר
מגדל 116

לפנים באשר פרעה לא שלח את בני ישראל
הלא יי הוציאנו ממצרים 117

נשמע לקולו ואדני יזכרנו בבית עבדים 118

הנה נתן שלום בכל ומי שלמה אשר בקה בית
אל בעירנו 119

TEXT IX. SECTION 1.

And there arose not a prophet since in Israel- - - -

120. When the Lord shall raise up to you a great prophet, listen ye to his voice.

121. The prophets arose and went up to Mount Sion to see the grandees of the city.

122. Will not the Lord raise up a prophet among the children of Israel, who will make mention of His law to us?

123. The king remembered us not in the day in which we went to see the sons of the prophet.

124. And the men arose and ascended the mountains, and went every man to his own house.

125. Heard they not the voice of the prophet, saying, Arise ye from this city, and go ye to Mount Carmel?

126. Preserve thou me, O my God, from them that rise up against me; cast out the wicked that they rise not again.

127. And the man said, moreover, to his son, Arise, let us go home to our city with the sons of the prophet.

128. Did not the Lord send unto you a great prophet while ye were still in the land of bondage?

129. If your children serve the gods of the Gentiles, He will not henceforth grant unto you peace.

130. The wicked men of the city rose up and went to the house of the king while it was yet day.

TEXT IX. SECTION 1.

in Israel since prophet arose and not
וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל

כִּי יָקִים יי לָכֶם נָבִיא גָדוֹל שְׁמָעוּ לְקוֹלוֹ 120

קָמוּ הַנְּבִיאִים וְעָלוּ לְהָר צִיּוֹן לִרְאוֹת גְּדוּלֵי הָעִיר 121

הֲלֹא יָקִים אֲדָנִי לְבְנֵי יִשְׂרָאֵל נָבִיא אֲשֶׁר יִזְכִּיר
תּוֹרָתוֹ לָנוּ 122

לֹא זָכְרָנוּ הַמֶּלֶךְ בַּיּוֹם אֲשֶׁר הִלְכָנוּ לִרְאוֹת בְּנֵי
הַנְּבִיא 123

וַיָּקֻמוּ הָאֲנָשִׁים וַיַּעֲלוּ עַל הַהָרִים וַיִּלְכּוּ אִישׁ אִישׁ
לְבֵיתוֹ 124

הֲלֹא שְׁמָעוּ אֶת קוֹל הַנְּבִיא לֵאמֹר קוּמוּ צֵאוּ מִן
הָעִיר הַזֹּאת וּלְכוּ אֶל הָר הַכְּרָמָל 125

שְׁמַרְנֵי אֱלֹהֵי מִן הַקָּמִים עָלַי שְׁלַח אֶת הַרְשָׁעִים
מִן־יְקוֹמוֹן 126

וַיֹּאמֶר עוֹד הָאִישׁ אֶל בָּנוּ קוּם גִּלְדָּה לְעִירָנוּ אֶל
בֵּיתָנוּ עִם בְּנֵי הַנְּבִיא 127

הֲלֹא שְׁלַח יי נָבִיא גָדוֹל אֲלֵיכֶם בְּהִיוֹתְכֶם עוֹד
בְּאֶרֶץ עֲבָדִים 128

אִם יַעֲבְדוּ בְנֵיכֶם אֱלֹהֵי הַגּוֹיִם לֹא יִתֵּן עוֹד לָכֶם
שָׁלוֹם 129

אֲנֹשִׁי הָעִיר הַרְשָׁעִים קָמוּ וְעָלוּ לְבֵית הַמֶּלֶךְ בְּעוֹד
יוֹם 130

SECTION 2.

- - - like unto Moses, whom the Lord knew face to face.

131. Hath not the Lord established his servant Moses as a prophet and a judge over us?

132. And Moses said to Pharaoh, We know not with what we shall serve the Lord in this land.

133. Didst thou not know the man whom the king sent this day to the house of the prophet?

134. And Pharaoh let all the children of Israel go from Egypt, and Moses and Aaron saw his face no more.

135. And it came to pass, that all who knew the law of the Lord went up to the house of God which was on the hill of Sion.

136. We have seen the king face to face, and we have given him this counsel.

137. The wicked knew not thy law, and they have not remembered thy righteous judgments.

138. And the men of the city said, We have been wicked, and the Lord our God will not protect us.

139. The Lord will save us, and we will make known to all nations the salvation of our God.

140. Publish ye the law of the Lord to all lands; make known his salvation to all nations.

141. And it fell upon a day that the prophet saw the king as he went forth from the city of David.

SECTION 2.

faces to faces he knew him who like Moses

כְּמֹשֶׁה אֲשֶׁר יָדָעוּ יְיָ פָּנִים אֶל פָּנִים

131 הָלֹא נָתַן יְיָ אֶת עֲבֹדוֹ מֹשֶׁה לְנָבִיא וּלְשֹׁפֵט עָלֵינוּ

132 וַיֹּאמֶר מֹשֶׁה אֶל פְּרַעֲה לֹא גִדַּע מָה נַעֲבֹד אֶת יְיָ
בָאָרֶץ הַזֹּאת

133 הָלֹא יָדַעְתָּ אֶת הָאִישׁ אֲשֶׁר שְׁלַחוּ הַמֶּלֶךְ הַיּוֹם
אֶל בֵּית הַנָּבִיא

134 וַיִּשְׁלַח פְּרַעֲה אֶת כָּל בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וּמֹשֶׁה
וְאַהֲרֹן לֹא רָאוּ פָנָיו עוֹד

135 וַיְהִי כָל יְדַעֵי תוֹרַת יְיָ עָלוּ אֶל בֵּית אֵל אֲשֶׁר
עַל הַר צִיּוֹן

136 רָאִינוּ הַמֶּלֶךְ פָּנִים אֶל פָּנִים וְנָתַנוּ לוֹ הָעֶצָה
הַזֹּאת

137 הָרָשָׁעִים לֹא יָדָעוּ תוֹרָתָהּ וְלֹא זָכְרוּ מִשְׁפָּטֶיהָ
הַצְדִּיקִים

138 וַיֹּאמְרוּ אֲנָשִׁי הָעִיר הָרָשָׁעִנוּ וַיִּי אֱלֹהֵינוּ לֹא
יִשְׁמְרֵנוּ

139 יוֹשִׁיעֵנוּ אֲדֹנָי וְנוֹדִיעַ בְּכָל הַגּוֹיִם יְשׁוּעַת אֱלֹהֵינוּ

140 הַשְׁמִיעוּ תוֹרַת יְיָ לְכָל הָאָרְצוֹת וְהוֹדִיעוּ יְשׁוּעָתוֹ
בְּכָל הַגּוֹיִם

141 וַיְהִי הַיּוֹם וַהֲנָבִיא רָאָה הַמֶּלֶךְ בְּצֵאתוֹ מֵעִיר דָּוִד

TEXT X. SECTION 1.

How long will this people provoke me? and how long will it be ere -----

142. Have not this people whom he brought out of the land of bondage provoked the Lord daily?

143. Let us beware of him, and obey his voice, for we certainly know that God is with him.

144. How long shall my servants labour for nought in thy house from year to year?

145. And the people hearkened not to the voice of Moses, and they despised the counsel of the Lord.

146. The wicked have provoked the Lord, saying, Who seeth us, and who knoweth our counsel?

147. Hath not the prophet made known that there shall be no peace to those who provoke the Lord?

148. This shall be to you a day to be observed by you, and by your wives and children in this land.

149. And the man said to the counsellors, Here am I! send me to the house of the judge.

150. Knowest thou not that the Lord has given thee cities which thou didst not build in the kingdom of Canaan?

151. Knoweth not thy king that I the Lord give peace to the nations that keep my law?

152. They rose up from thence to announce peace, and to make known the statutes of the Lord to all nations.

TEXT X. SECTION 1.

and how long will they not this people will provoke me till when

עַד-אַנָּה יִנְאַצְנִי הָעָם הַזֶּה — וְעַד-אַנָּה לֹא

142 הֲלֹא נֶאֱזַץ הָעָם הַזֶּה יוֹם יוֹם אֶת יְיָ אֲשֶׁר הוֹצִיאָו
מֵאֶרֶץ עִבְרִים

143 נִשְׁמַר מִפְּנֵי וְנִשְׁמַע לְקוֹלוֹ כִּי יָדַע יָדַעְנוּ כִּי
אֱלֹהִים עִמּוֹ

144 עַד אַנָּה יַעֲמֵלוּ עֲבָדֵי מִיָּמִים וּמִיָּמָה בְּבֵיתָהּ לַשּׁוֹאֵא

145 וְלֹא שָׁמַע הָעָם לְקוֹל מִשָּׁה וַעֲצָת יְיָ נֶאֱצָו

146 הָרָשָׁעִים נֶאֱצָו אֶת אֲדֹנֵי לֵאמֹר מִי רֹאֵנוּ וּמִי יָדַע
עֲצָתָנוּ

147 הֲלֹא הוֹדִיעַ הַנְּבִיא לֵאמֹר שְׁלוֹם לֹא יִהְיֶה לְכָל
אִישׁ אֲשֶׁר נֶאֱזַץ אֶת יְיָ

148 הַיּוֹם הַזֶּה יִהְיֶה לְמִשְׁמַרְת לָכֶם וּלְנִשְׁיָכֶם וּלְבָנֵיכֶם
בְּאֶרֶץ הַזֹּאת

149 וַיֹּאמֶר הָאִישׁ לַיַּעֲצִים הַנִּגְנִי שְׁלַחוּנִי לְבֵית הַשֹּׁפֵט

150 הֲלֹא יָדַעְתָּ כִּי נָתַן לָהּ יְיָ בְּמַמְלַכְתָּ כְּנָעַן עָרִים
אֲשֶׁר לֹא בְּנִיתָ

151 הֲלֹא יָדַע מַלְכָּהּ כִּי אָנִי אֲדֹנֵי נָתַן שְׁלוֹם לַגּוֹיִם
הַשְּׂמָרִים אֶת תּוֹרָתִי

152 קָמוּ וַיֵּלְכוּ מִשָּׁם לְבִשָׁר שְׁלוֹם וּלְהוֹדִיעַ חֲקֵי יְיָ
לְכָל הַגּוֹיִם

SECTION 2.

- - - they will believe me, for all the signs which I have shewed among them?

153. Come ye, see all the signs which I have wrought among you, and believe ye in me.

154. How great were the signs which the Lord wrought among us, in bringing us out of the land of bondmen!

155. Will not the Lord grant peace and truth to his people in the land which He giveth to them?

156. And he said, I have appointed my son to be king over Israel; and they said, Amen! the Lord say so too.

157. And it came to pass that Saul prophesied; and all who knew him said, Is Saul also among the prophets?

158. The guards of the city sent his sons away from thence, because they had provoked the king.

159. If they will not believe thee, they will believe in all the signs which the Lord will make.

160. All nations have said, What meaneth this great sign which the Lord hath made?

161. Am I thy son's keeper? How long wilt thou provoke me by sending thy servants to follow me?

162. What man is he that judgeth righteous judgment? Peace be to him, and to all his house!

163. And the king's sons said to the recorder, Build thyself an house in this city before finishing the palace.

SECTION 2.

in midst of it I made which signs for all in me will believe

- יֵאֱמִינוּ בִּי בְּכָל הָאוֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ
 153 לָכֵן רְאוּ כָּל הָאוֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבְּכֶם
 וְהֵאֱמִינוּ בִּי
 154 מֶה גָּדְלוֹ הָאוֹתוֹת אֲשֶׁר עָשָׂה יְיָ בְּקִרְבֵּנוּ בְּהוֹצִיאֵנוּ
 מֵאֶרֶץ עֲבָדִים
 155 הֲלֹא יִתֵּן יְיָ שְׁלוֹם וְאַמֶּת לְעַמּוֹ בְּאֶרֶץ אֲשֶׁר הוּא
 נָתַן לָהֶם
 156 וַיֹּאמֶר שְׁמַתִּי אֶת בְּנֵי לִהְיוֹת מֶלֶךְ עַל יִשְׂרָאֵל
 וַיֹּאמְרוּ אָמֵן כֵּן יֹאמַר יְיָ
 157 וַיְהִי כִּי נִבְּא שְׁאוּל וַיֹּאמֶר כָּל יוֹדְעוֹ הִגֵּם שְׁאוּל
 בְּנָבִיאִים
 158 שְׁמִירֵי הָעִיר שָׁלְחוּ אֶת בְּנֵיו מִשָּׁם כִּי נִאָּצוּ אֶת הַמֶּלֶךְ
 159 אִם לֹא יֵאֱמִינוּ בָּהּ וְהֵאֱמִינוּ לְכָל הָאוֹתוֹת אֲשֶׁר
 יַעֲשֶׂה אֱדֹנָי
 160 אָמְרוּ כָּל הַגּוֹיִם מֶה הָאוֹת הַגְּדֹלָה הַזֹּאת אֲשֶׁר
 עָשָׂה אֱדֹנָי
 161 הַשֹּׁמֵר בְּנֶה אֲנֹכִי עַד אָנֹכָה תִּנָּאֲצֵנִי בְּשִׁלְחֹה עֲבָדָי
 לְרַגְלִי
 162 מִי הָאִישׁ הַשֹּׁפֵט מִשְׁפָּט צָדֵק שְׁלוֹם לוֹ וּלְכָל בֵּיתוֹ
 163 וַיֹּאמְרוּ בְּנֵי הַמֶּלֶךְ לַמְּזֻכָּר בְּנֶה לָּהּ בֵּית בָּעִיר
 הַזֹּאת לִפְנֵי כָלוֹת בֵּית הַמֶּלֶךְ

TEXT XI.

And there was not among the children of Israel a goodlier person than he.

164. I have heard that there is not a more righteous man than he among the sons of the prophets.

165. There is not one who knoweth not that Saul is the goodliest man among all the people.

166. Is there none that believeth in the Lord among all the people for all the signs that we have seen?

167. There is not a city in all the kingdom of Canaan which the Lord will not deliver unto us.

168. At the time when there was no king over our people He sent us Saul to reign over us.

169. Am not I the Lord a just God and a Saviour? for I am God, and there is none else.

170. I have nothing in my house, and none of my servants have seen thy son, and he is not in this town.

171. Behold, the Lord hath given us Saul the son of Kish, a goodly man, and hath caused him to reign over us.

172. Wherefore did the judges and the councillors listen to the false report concerning the good queen?

173. In all the kingdom and in all the land we have made known that there is no god like our God.

174. Of old, when we were in Egypt, and when we had no protector, the Lord led us forth from thence.

TEXT XI.

from him goodlier

from sons man and there was not

וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ

164 שָׁמַעְתִּי כִּי אֵין אִישׁ צָדִיק מִמֶּנּוּ בְּבְנֵי הַנְּבִיאִים

165 אֵין אִישׁ אֲשֶׁר לֹא יָדַע כִּי שְׁאוּל אִישׁ טוֹב מִכָּל
הָעָם

166 הָאֵין אִישׁ מִכָּל הָעָם אֲשֶׁר יֵאֱמִין בִּי לְכָל
הָאוֹתוֹת אֲשֶׁר רָאִינוּ

167 אֵין עִיר בְּכָל מַמְלָכָה בִּנְעַן אֲשֶׁר לֹא יִתֵּן יִי
לְפָנֵינוּ

168 בַּיּוֹם אֲשֶׁר לֹא הָיָה מֶלֶךְ עַל עַמֵּנוּ שָׁלַח לָנוּ
שְׁאוּל לְמֶלֶךְ עָלֵינוּ

169 הֲלֹא אָנֹכִי יִי אֵל צָדִיק וּמוֹשִׁיעַ כִּי אָנֹכִי אֵל וְאֵין
עוֹד

170 אֵין לִי כָל בְּבִיתִי וְאֵין אִישׁ מַעֲבָדִי אֲשֶׁר רָאָה
בְּנֶה וְאֵינְנוּ בְּעִיר הַזֹּאת

171 הִנֵּה אֲדָנִי נָתַן לָנוּ אֶת שְׁאוּל בֶּן־קִישׁ אִישׁ טוֹב
וְהַמְּלִיכּוֹ עָלֵינוּ

172 לָמָּה שָׁמַעוּ הַשָּׁפְטִים וְהַיֹּעֲצִים לְשֹׁמֵעַ שׁוֹאֵל עַל
דְּבַר הַמְּלָכָה הַטֹּבָה

173 הַזֹּדֵעֲנוּ בְּכָל הַמְּמָלָכָה וּבְכָל הָאָרֶץ כִּי אֵין אֱלֹהִים
כְּאֱלֹהֵינוּ

174 לְפָנִים כְּאֲשֶׁר הָיוּנוּ בַּמִּצְרִים וְאֵין שֹׁמֵר אֶתְנוּ יִי
הוֹצֵאֵנוּ מִשָּׁם

TEXT XII. SECTION 1.

And the children of Israel did according to the word of Moses.

175. We have not done according to the statutes and judgments of God who brought us up from Egypt.

176. I have seen all the works of the king which he hath made throughout the whole of the land.

177. What were the words which the guards of the city spake unto him in his going forth from thence?

178. Behold, he has not hearkened to the words which the prophets spake unto the sons of Israel.

179. We have not acted according to all the righteous law which Moses proclaimed to us on Mount Sinai.

180. For this fellow, whose servants thou didst guard in the wilderness, is such a son of Belial that a man cannot speak to him.

181. The kings of the earth knew not that our God spake to Moses face to face.

182. Rise ye, go to the city, and tell this word to the sons of the prophets.

183. Why have not my people Israel believed in all the words which my prophets have spoken to them?

184. We know that the men who talked with the spies have provoked the king from speaking to him.

185. Did not thy servants say, that they saw the man talking with the spies in his house?

TEXT XII. SECTION 1.

- according to the word did and the sons
- וּבְנֵי יִשְׂרָאֵל עָשׂוּ כִּדְבַר מֹשֶׁה
- 175 לֹא עָשִׂינוּ כְּכָל חֻקֵּי וּמִשְׁפָּטֵי אֱלֹהִים אֲשֶׁר הוֹצִיאָנוּ מִמִּצְרַיִם
- 176 רָאִיתִי כָל מַעֲשֵׂי הַמֶּלֶךְ אֲשֶׁר עָשָׂה בְּכָל הָאָרֶץ
- 177 מָה הַדְּבָרִים אֲשֶׁר דִּבְּרוּ אֵלָיו שְׁמַרְי הָעִיר בְּצֵאתוֹ מִשָּׁם
- 178 הִנֵּה לֹא שָׁמַע הַדְּבָרִים אֲשֶׁר דִּבְּרוּ הַנְּבִיאִים אֶל בְּנֵי יִשְׂרָאֵל
- 179 לֹא עָשִׂינוּ כְּכָל הַתּוֹרָה הַצִּדִּיקָה אֲשֶׁר הִשְׁמִיעַ מֹשֶׁה לָנוּ עַל הַר סִינַי
- 180 כִּי זֶה הָאִישׁ אֲשֶׁר שָׁמַרְתָּ אֶת עַבְדִּיו בַּמִּדְבָּר הוּא בֶן בְּלִיעֵל מִדִּבְּרֵי אֵלָיו
- 181 לֹא יָדְעוּ מַלְכֵי הָאָרֶץ כִּי אֱלֹהֵינוּ דִּבֵּר עִם מֹשֶׁה פָּנִים אֶל פָּנִים
- 182 קוֹמוּ לָכֵן אֶל הָעִיר וְאָמְרוּ אֶת הַדְּבָר הַזֶּה לְבְנֵי הַנְּבִיאִים
- 183 לָמָּה לֹא הִתְאַמֵּן עִמִּי יִשְׂרָאֵל לְכָל הַדְּבָרִים אֲשֶׁר דִּבְּרוּ נְבִיאָי אֵלָיו
- 184 יָדַעְנוּ כִּי הָאֲנָשִׁים הַמִּדְּבָרִים עִם הַמֶּרְגָּלִים נֶאֱצָו אֶת הַמֶּלֶךְ מִדִּבְּרֵי אֵלָיו
- 185 הֲלֹא אָמְרוּ עַבְדֶּיךָ לֵאמֹר רָאִינוּ הָאִישׁ מִדִּבֵּר עִם הַמֶּרְגָּלִים בְּבֵיתוֹ

SECTION 2.

And they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment.

186. Has not the Lord brought out you and your sons, with raiment, and with gold and silver?

187. We asked the man, saying, Who gave thee the garments which we see in thine house?

188. And it came to pass, that in the days when we were in the wilderness we saw the great signs which the Lord wrought.

189. And his servants said, If the prophet had bid thee do some great thing, wouldst thou not have done it?

TEXT XIII. SECTION 1.

What is man, that thou art mindful of him? - - - -

190. Wilt thou not remember the word which the man spake to the prophet in the wilderness?

191. Thou shalt keep the gold and silver in thine house, and thou shalt send the men from thence.

192. If ye will not hearken to the law of the Lord, He will not protect thee and thy children, nor will he give thee peace.

193. Remember ye to give to the sons of the prophets on Mount Carmel gold, silver, and garments.

194. Wilt thou not walk in the law of the Lord, as thou walkedst in the days when thou wast a bondman in Egypt?

SECTION 2.

- garments and gold and silver jewels asked
 וַיִּשְׁאַלּוּ מִמֶּצְרַיִם כְּלֵי כֶסֶף וְכֵלֵי זָהָב וּשְׂמָלוֹת
 186 הָלֹא יִי הוֹצִיא אֶתְכֶם וּבְנֵיכֶם בְּשָׂמָלוֹת בְּכֶסֶף
 וּבְזָהָב
 187 וַיִּשְׁאַל אֶת הָאִישׁ לֵאמֹר מִי נָתַן לְךָ הַשְּׂמָלוֹת
 אֲשֶׁר רָאִים אֲנִיכֵנו בְּבֵיתְךָ
 188 וַיְהִי בַיָּמִים אֲשֶׁר הָיִינוּ בַּמִּדְבָּר רָאִינוּ הָאוֹתוֹת
 הַגְּדֹלוֹת אֲשֶׁר עָשָׂה אֲדֹנָי
 189 וַיֹּאמְרוּ עֲבָדָיו דְּבַר גָּדוֹל הִנְבִּיא דְּבַר אֱלֹהֵי הָלֹא
 תַעֲשֶׂה

TEXT XIII. SECTION 1.

- thou wilt remember him that man what
 מָה אֲנוֹשׁ כִּי תִזְכְּרֵנוּ
 190 הָלֹא תִזְכֹּר הַדְּבָר אֲשֶׁר דִּבֶּר הָאִישׁ לִנְבִיא בַּמִּדְבָּר
 191 תִּשְׁמֹר הַזָּהָב וְהַכֶּסֶף בְּבֵיתְךָ וּתְשַׁלַּח הָאֲנָשִׁים
 מִשָּׁם
 192 אִם לֹא תִשְׁמְעוּ לְתוֹרַת יְיָ לֹא יִשְׁמֹר אֶתְךָ וּבְנֶיךָ
 וְלֹא יִתֵּן לְךָ שָׁלוֹם
 193 זָכְרוּ לָתֵת לְבָנֵי הַנְּבִיאִים אֲשֶׁר עַל הַר הַכִּנְרָמֶל
 זָהָב וְכֶסֶף וּשְׂמָלוֹת
 194 הָלֹא תִלֹּךְ בְּתוֹרַת יְיָ כְּאֲשֶׁר הִלַּכְתָּ בַיָּמִים אֲשֶׁר
 עֲבַדְתָּ בְּמִצְרַיִם

SECTION 2.

- - - and the son of man, that thou visitest him ?

195. And to Adam He said, Behold I am giving thee this good land to dress it and to keep it.

196. Thou shalt not visit the city; and thou shalt not hearken to the voice of the man that keepeth not the law.

197. When thou hast visited the king in the city, wilt thou not visit me in my house ?

198. And the king said, Go from me; take heed to thyself, thou shalt see my face no more.

199. Thou shalt not serve the wicked king who obeyeth not my statutes and judgments.

200. The king visits our city, to see the men who remember the word of the Lord to do it.

201. If he will not remember the words of the messenger the king will not visit him.

202. And he said to the sons of the prophet, Go with us; and they went with him into his house.

203. Know ye the statutes of our God, which the kings and judges of the earth have not known.

204. How excellent are the words of the prophet who declares salvation to the sons of Israel !

205. Wilt thou not remember my son, and visit him, when thou goest to ask about the land ?

SECTION 2.

thou shalt visit him that of Adam son

וּבֶן אָדָם כִּי תִפְקְדֵנִי

195 וְלֹאֲדָם אָמַר הִנֵּה אֲנִי נָתַן לְךָ הָאֲדָמָה הַטּוֹבָה
הַזֹּאת לְעִבְדָּהּ וּלְשִׁמְרָהּ

196 לֹא תִפְקֹד אֶת הָעֵיר וְלֹא תִשְׁמַע לְקוֹל הָאִישׁ
אֲשֶׁר אֵינְנוּ שֹׁמְרֵי הַתּוֹרָה

197 אִם פִּקְדֹת אֶת הַמִּלָּךְ בְּעֵיר הַלֹּא תִפְקְדֵנִי בְּבֵיתִי

198 וַיֹּאמֶר הַמִּלָּךְ לְךָ מַעֲלֵי הַשֹּׁמֵר לְךָ לְרֹאוֹת פָּנַי
עוֹד

199 לֹא תַעֲבֹד אֶת הַמִּלָּךְ הָרָשָׁע אֲשֶׁר לֹא שָׁמַע
לְחֻקֵּי וּלְמִשְׁפָּטַי

200 הַמִּלָּךְ פִּקֵּד עִירָנוּ לְרֹאוֹת הָאֲנָשִׁים הַזֹּכְרִים דְּבַר
יְיָ לַעֲשׂוֹתוֹ

201 אִם לֹא יִזְכֹּר דְּבָרֵי הַשְּׁלִיחַ הַמִּלָּךְ לֹא יִפְקְדֵנִי

202 וַיֹּאמֶר לְבָנִי הַנְּבִיא לָכֵן אֶתְּנוּ וַיֵּלְכוּ לְבֵיתוֹ

203 דָּעוּ אֶת חֻקֵּי אֱלֹהֵינוּ אֲשֶׁר לֹא יָדְעוּ מַלְכֵי וְשִׁפְטֵי
הָאָרֶץ

204 מִדָּה שֶׁבּוּ דְבָרֵי הַנְּבִיא הַמִּשְׁמִיעַ יְשׁוּעָה לְבָנֵי
יִשְׂרָאֵל

205 הֲלֹא תִזְכֹּר אֶת בְּנֵי לְפָקְדוֹ בְּיוֹם לְכָתְּהָ לְשֹׂאוֹל
עַל דְּבַר הָאֲדָמָה

TEXT XIV.

And before he came near to them, they conspired against him to slay him.

206. Before thou nearest the city thou shalt enquire for the house of the sons of the prophets.

207. Take heed to thyself, for behold the sons of Jacob have conspired against thee to put thee to death.

208. And it was so, that when the messengers drew near he gave them money, and they went to their own houses.

209. And the prophet said to the king, Thou shalt not put the men to death, for they are righteous.

210. Did not the great men of this land conspire to put him and his sons to death?

211. Before we neared Mount Sion we prayed for the peace of the children of Israel.

212. If ye will not watchfully guard gold and silver the king will put you to death.

213. Before the great men drew near to slay them, the seer brought them out from the city.

214. The men earnestly entreated us to let them go to see their sons and daughters in Bethel.

215. Remember ye that the prophet said to you, Ye shall serve the Lord in this land.

216. Remember ye the Sabbath-day, to observe it in the land which I give unto you and to your children.

TEXT XIV.

- to kill him they conspired them he will near and before
 וּבְטָרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַפְּלוּ אֹתוֹ לְהַמִּיתוֹ
- 206 בְּטָרֶם תִּקְרַב אֶל הָעִיר תִּשְׁאַל לְבֵית בְּנֵי הַנְּבִיאִים
- 207 הַשֹּׁמֵר לָהּ כִּי הִנֵּה בְנֵי יַעֲקֹב הִתְנַפְּלוּ אֹתָהּ
 לְהַמִּיתָהּ
- 208 וַיְהִי בִקְרֹב הַמִּבְשָׁרִים נָתַן לָהֶם כֶּסֶף וַיִּלְכוּ
 לְבִתְיָהֶם
- 209 וַיֹּאמֶר הַנְּבִיא אֶל הַמֶּלֶךְ לֹא תָמִית הָאֲנָשִׁים כִּי
 צַדִּיקִים הֵמָּה
- 210 הֲלֹא הִתְנַפְּלוּ גְדוּלֵי הָאָרֶץ הַזֹּאת לְהַמִּית אֹתוֹ
 וְאֵת בָּנָיו
- 211 בְּטָרֶם נִקְרַב אֶל הָר צִיּוֹן שְׂאֲלֵנוּ אֵת בְּנֵי יִשְׂרָאֵל
 לְשָׁלוֹם
- 212 אִם לֹא שָׁמַר תִּשְׁמְרוּ הַזֹּהֵב וְהַכֶּסֶף יְמִיתְכֶם הַמֶּלֶךְ
- 213 בְּטָרֶם יִקְרְבוּ הַגְּדֹלִים לְהַמִּיתָם הַנְּבִיא הוֹצִיאָם
 מִהָעִיר
- 214 שְׂאֵל שְׂאֲלוֹנוּ הָאֲנָשִׁים לְשַׁלְּחָם לְרֹאוֹת בְּנֵיהֶם
 וּבְנוֹתֵיהֶם בְּבֵית אֵל
- 215 זָכְרוּ כִי הַנְּבִיא אָמַר לָכֶם בָּאָרֶץ הַזֹּאת תַּעֲבְדוּ
 אֵת יי
- 216 זָכְרוּ אֵת יוֹם הַשַּׁבָּת לְשִׁמְרוֹ בָּאָרֶץ אֲשֶׁר אָנִי נָתַן
 לָכֶם וּלְבָנֵיכֶם

TEXT XV.

Go, return into Egypt: for all the men are dead which sought thy life.

217. Go ye, return to Ziklag: for the men of this city seek your lives.

218. All the wicked men who have conspired against thee and sought thy life are returned home.

219. If thou seek the Lord from thence with all thy soul, He will preserve thee in the land whither thou returnest.

220. After all the children of Israel have gone forth into the wilderness, thou shalt not cause the people to return.

221. And he said to Elijah, There is no nation or kingdom whither my lord hath not sent to seek thee.

222. When Balaam saw all Israel he said, May my soul die the death of the righteous!

223. And it shall be in that day that the Lord shall be to you a God, and ye shall be to him a people.

224. And it was so, that the guards sent the man to the house in which they kept those who were appointed to death.

225. And now, O God of Israel, let thy word I pray thee be verified which thou spakest to thy servant David.

226. Hath not the king established judges, to condemn the wicked and to justify the righteous?

227. Come ye, let us return to our own land: for the man is dead who sought our lives.

TEXT XV.

- who sought they have died return go
לֵךְ שָׁב מִצָּרִים כִּי מָתוּ כָּל הָאֲנָשִׁים הַמְּבַקְשִׁים
אֶת נַפְשָׁהּ
217 לָכוּ שׁוּבוּ לְעַקְלָג כִּי אֲנָשֵׁי הָעִיר הַזֹּאת מְבַקְשִׁים
אֶת נַפְשָׁכֶם
218 כָּל הָרָשָׁעִים אֲשֶׁר הִתְנַכְּלוּ אֹתָהּ וּבִקְשׁוּ אֶת נַפְשָׁהּ
שָׁבוּ בֵּיתָהּ
219 אִם תִּבְקֶשׁ יִי מִשָּׁם בְּכָל נַפְשָׁהּ יִשְׁמְרָהּ בְּאֶרֶץ אֲשֶׁר
תָּשׁוּב בָּהּ
220 אַחֲרֵי אֲשֶׁר הִלְכוּ כָּל בְּנֵי יִשְׂרָאֵל לַמִּדְבָּר אֶל תָּשׁוּב
אֶת הָעַם
221 וַיֹּאמֶר אֶל אֱלֹהָיו אֵין גּוֹי וּמַמְלָכָה אֲשֶׁר לֹא שָׁלַח
אֶדְנִי שֵׁם לְבַקֶּשְׁהָ
222 וַיְהִי כֹאֲשֶׁר רָאָה בְּלִעָם כָּל יִשְׂרָאֵל וַיֹּאמֶר תָּמַת
נַפְשֵׁי מוֹת צִדִּיקִים
223 וַהֲיָה בַּיּוֹם הַהוּא אֶדְנִי יִהְיֶה לָכֶם לֵאלֹהִים וְאַתֶּם
תִּתְּחוּ לוֹ לָעַם
224 וַיְהִי כֵן וַיִּשְׁלְחוּ הַשֹּׁמְרִים אֶת הָאִישׁ אֶל הַבַּיִת אֲשֶׁר
שָׁמְרוּ בְּנֵי מוֹת בּוֹ
225 וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֶן נָא דְבַרְהָ אֲשֶׁר דִּבַּרְתָּ
לְדָוִד עַבְדְּךָ
226 הֲלֹא הַקִּים הַמֶּלֶךְ שֹׁפְטִים לְהַרְשִׁיעַ הָרָשָׁע וּלְהַצְדִּיק
הַצְדִּיק
227 לָכוּ נָשׁוּבָה לְאַרְצֵנוּ כִּי מֵת הָאִישׁ הַמְּבַקֵּשׁ אֶת
נַפְשׁוֹ

TEXT XVI.

There brake he the arrows of the bow, the shield, and the sword, and the battle.

228. The king sent his servants into the house of the great men, to search for all the swords and shields therein.

229. When the children of Israel slew them, they broke to shivers all their bows and swords.

230. As they drew near to the city the men of war slew the sons of the king.

231. Did not the great men conspire against the king, and slay him and his son in the battle?

232. Not a shield nor a spear was amongst the sons of Israel, in the days when the Philistines went up against them.

233. Before Joshua came near, the men searched all the houses of the city, and the spies were not there.

234. And he said, If they are not in this city where are they? when went they from hence?

235. And the kings approached with their banners to the city, and slew him on that day.

236. Art thou not the keeper of all the weapons of war, the shields, the swords, and the bows?

237. Why hast thou not sent to the guards of this city swords and shields and missiles?

238. They went forth from thence and sought throughout all cities for swords and bows.

TEXT XVI.

battle sword shield bow arrows he broke there

שָׁמָּה שֶׁבַר רֶשֶׁפִי קִשֵּׁת מִגֶּן יַחֲרֵב וּמִלְחָמָה

הַמֶּלֶךְ שָׁלַח עֲבָדָיו לְבֵית הַגְּדֹלִים לְבַקֵּשׁ כָּל 228
הַחֲרָבוֹת וּמִגְנִים אֲשֶׁר בּוֹ

בְּיוֹם הַמִּיתוּם בְּנֵי יִשְׂרָאֵל שָׁבְרוּ אֶת כָּל קִשְׁתוֹתֵיהֶם 229
וַחֲרָבוֹתֵיהֶם

בְּקִרְבָם לָעִיר אֲנָשֵׁי הַמֶּלֶחָמָה הַמִּיתוּ אֶת בְּנֵי 230
הַמֶּלֶךְ

הֵלֵא הַגְּדֹלִים הַתִּנְפְּלוּ בַּמֶּלֶךְ וַיַּהֲרֹגוּ אוֹתוֹ וְאֶת 231
בָּנָיו בַּמֶּלֶחָמָה

אִין מִגֶּן וְאִין חֶרֶב בְּיַד בְּנֵי יִשְׂרָאֵל בְּיוֹם אֲשֶׁר עָלוּ 232
הַפְּלִשְׁתִּים עֲלֵיהֶם

בְּטָרִם יִקְרַב יְהוֹשֻׁעַ בִּקְשׁוֹ הָאֲנָשִׁים בְּכָל הָעִיר וְאִין 233
הַמַּרְגְּלִים שָׁם

וַיֹּאמֶר אִם אֵינָם בָּעִיר הַזֹּאת וְאִם וּמָתִי הֲלָכּוּ 234
מִזֶּה

וַיִּקְרְבוּ הַמֶּלָכִים אֶל הָעִיר עִם אוֹתוֹתֵיהֶם 235
וַיַּהֲרֹגוּהוּ בְּיוֹם הַהוּא

הֵלֵא שֹׁמֵר אֶתֶּה כָּל כְּלֵי מִלְחָמָה הַמִּגְנִים 236
וְהַחֲרָבוֹת וְהַקִּשְׁתוֹת

לְמַדָּה לֹא שָׁלַחַת לְשֹׁמְרֵי הָעִיר הַזֹּאת חֲרָבוֹת 237
וּמִגְנִים וּשְׁלָחִים

וַיֵּצְאוּ מִשָּׁם וַיִּבְקְשׁוּ בְּכָל הָעָרִים חֲרָבוֹת וְקִשְׁתוֹת 238

TEXT XVII.

When he slew them, then they sought him: and they returned and enquired early after God.

239. And the kings' sons returned to that city with the soldiers, and slew him in his house.

240. I will obey the voice of the prophet: and I will send my servant to enquire early after God in His house.

241. The servants of the king conspired against him, and slew him on that day, and returned to their city.

242. The king and his sons searched for the men who enquire early after God, according to the word of his prophet.

243. If ye shall go up against their city, will ye not demand from the king the soldiers who are with us?

244. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.

245. At the dawn of day they saw the men, and slew them in the city upon the hill.

246. When the judge was dead they returned to their own land, and told the matter to the prophet.

247. Thou hast magnified the law, and magnified thy word above all thy name.

248. And the prophet said to the king, Send soldiers to slay them who magnify themselves against thee.

249. And David returned to Saul, and delivered to him the sword of the Philistine whom he had slain.

250. Seek ye the Lord, for He will give peace to the righteous men who keep his law.

TEXT XVII.

enquired early returned they sought him he slew them if

אם הָרָגָם וַיִּדְרְשׁוּהוּ וַיָּשְׁבוּ וַיִּשְׁחֲרוּ אֵל

וַיָּשְׁבוּ בְּנֵי הַמְּלָכִים לָעִיר הַהִיא עִם אַנְשֵׁי 239
הַמְּלָחָמָה וַהֲרֹגוּהוּ בְּבֵיתוֹ

אֲשָׁמַע לְקוֹל הַנְּבִיא וַאֲשַׁלַּח אֶת עַבְדִּי לִשְׁחַר אֵל 240
בְּבֵיתוֹ

עַבְדִּי הַמֶּלֶךְ הִתְנַכְּלוּ בוֹ וַהֲרֹגוּהוּ בַּיּוֹם הַהוּא 241
וַיָּשְׁבוּ לָעִיר

הַמֶּלֶךְ וּבְנָיו בִּקְשׁוּ אֶת הָאֲנָשִׁים הַמְּשַׁחֲרִים אֵל 242
בְּדָבָר נְבִיאֹו

אִם תַּעֲלֹו עַל עִירָם הֲלֹא תִשְׁאַלּוּ מִהַמֶּלֶךְ אֶת 243
אַנְשֵׁי הַמְּלָחָמָה אֲשֶׁר עָמְנוּ

דָּעוּ כִּי יִי הוּא הָאֱלֹהִים הוּא עָשָׂנוּ וְלֹא 244
אֲנַחְנוּ

בַּעֲלֹת הַשֹּׁחַר רְאוּ אֶת הָאֲנָשִׁים וַהֲרֹגוּם בָּעִיר 245
עַל הָהָר

בְּמֹות הַשֹּׁפֵט שָׁבוּ לָאָרֶץ וַיֹּאמְרוּ הַדָּבָר לַנְּבִיא 246

הַגִּדְלָת הַתּוֹרָה וַהֲגִדְלָתָהּ עַל כָּל שְׁמֹה אִמְרָתָהּ 247

וַיֹּאמֶר הַנְּבִיא לַמֶּלֶךְ שְׁלַח אֶת אַנְשֵׁי הַמְּלָחָמָה 248
לְהָרֹג הָאֲנָשִׁים הַמַּגְדִּילִים עָלֶיהָ

וַיָּשֶׁב דָּוִד אֶל שָׂאוֹל וַיִּתֵּן לוֹ אֶת חֶרֶב הַפִּלִּשְׁתִּי 249
אֲשֶׁר הָרַג

דָּרְשׁוּ אֶת יִי כִי הוּא יִתֵּן שָׁלוֹם לַעֲדֻיקִים הַשְּׁמֵרִים 250
תּוֹרָתוֹ

TEXT XVIII.

Rise up, get you forth from among my people, both ye and the children of Israel.

251. Go ye, serve the Lord according as ye have said, both ye and your people.

252. Lo ! I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

253. Arise and demand from among my people at dawn of day the men who conspired against me to slay me.

254. Rise ye, return and go forth from amidst my people, for I will not give you food in this land.

255. In that day the great men gave food to every man who had not money to buy it.

256. The Israelites rose up in that day, and went forth from amongst the people of Pharaoh.

257. What have ye given to the men of war who went forth with you at dawn of day ?

258. The lord of the land demanded jewels of gold and silver that he might send them food.

259. Those of thy people who have not swords and shields and bows shall not go with me.

260. Is not this kingdom better and greater than all the kingdoms of Canaan ?

261. And the man arose, and said, Am I not better to the king than all the sons which he has in his house ?

TEXT XVIII.

- also ye both from the midst depart rise
 קוּמוּ וְצֵאוּ מִתּוֹךְ עַמִּי גַם אַתֶּם גַּם בְּנֵי יִשְׂרָאֵל
 251 לָכוּ עֲבְדוּ אֶת יְיָ כְּדַבְּרֶכֶם גַּם אַתֶּם גַּם עִמָּכֶם
 252 הִנֵּה שָׁמַעְתִּי בְקִלְכֶם לְכָל אֲשֶׁר אָמַרְתֶּם לִי
 וְאַמְלִיךְ עָלֵיכֶם מֶלֶךְ
 253 קוּמוּ וְשֹׂאוּ מִתּוֹךְ עַמִּי בַּעֲלוֹת הַשָּׁחַר הָאֲנָשִׁים
 אֲשֶׁר הִתְנַפְּלוּ בִּי לְהַרְגֵנִי
 254 קוּמוּ שׁוּבוּ וְצֵאוּ מִתּוֹךְ עַמִּי כִּי לֹא אֶתֵּן לָכֶם
 לֶחֶם בָּאָרֶץ הַזֹּאת
 255 בְּיוֹם הַהוּא נִתְּנוּ הַגְּדָלִים לֶחֶם לְכָל אִישׁ אֲשֶׁר
 אֵין לוֹ כֶּסֶף לְשֹׁבֵר
 256 וַיָּקֻמוּ יִשְׂרָאֵל בְּיוֹם הַהוּא וַיֵּצְאוּ מִתּוֹךְ עַם פְּרָעָה
 257 מִה נִתְּתָם לָאֲנָשִׁי הַמְּלַחֲמָה אֲשֶׁר יֵצְאוּ אֶתְכֶם
 בַּעֲלוֹת הַשָּׁחַר
 258 אֲדֹנֵי הָאָרֶץ שָׂאֵל כְּלִי כֶסֶף וְזָהָב לְשַׁלַּח לָהֶם
 לֶחֶם
 259 אֲנָשִׁי עִמָּךְ אֲשֶׁר אֵין לָהֶם חֲרָבוֹת מִגָּנִים וּקִשְׁתוֹת
 לֹא יֵלְכוּ אִתִּי
 260 הֲלֹא הַמְּמַלְכָה הַזֹּאת שׁוֹבָה וְגִדְלָה מִכָּל מַמְלָכוֹת
 כְּנָעַן
 261 וַיָּקָם הָאִישׁ וַיֹּאמֶר הֲלֹא אֲנִכִּי טוֹב לְמִלְכָּה מִכָּל
 הַבָּנִים אֲשֶׁר לוֹ בְּבֵיתוֹ

TEXT XIX.

I have found David my servant; with my holy oil have I anointed him.

262. The prophet found the holy oil, and anointed him as king over this land.

263. I visited the men of that city, and I sent them to procure oil for the shields and swords.

264. And I said to Saul, Lo, the Lord hath sent me to anoint thee to be king over His people, over Israel!

265. Now know I that the Lord hath saved His anointed, and hath heard him from His holy hill.

266. Behold, I have given thee my house, which I built in that city to which thou art going.

267. I have brought out my people from Egypt, with jewels of gold and jewels of silver and raiment.

268. I have sought for the man who makes the sacred oil, and he has not been found within the city.

269. And the prophet arose and anointed him king, and returned to the presence of the great men.

270. Behold, the prince has gone forth with his bow and his javelin, and ascended the Mount Carmel.

271. At dawn of day the watchmen saw him coming from the house in which the jewels of gold were found.

272. They have despised the word of the Holy One of Israel, and they have not kept the law of the Lord of Sabaoth.

TEXT XIX.

I anointed holy oil

I found

מָצָאתִי דֹד עַבְדִּי בַשֶּׁמֶן קֹדֶשׁ מִשְׁחָתִי

262 הִנְבִּיא מָצָא אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וּמִשְׁחָהוּ לְמֶלֶךְ עַל
הָאָרֶץ הַזֹּאת

263 פָּקַדְתִּי אֶת אֲנָשֵׁי הָעִיר הַהִיא וּשְׁלַחְתִּים לְמָצָא
שֶׁמֶן לְמִשְׁחַת הַמְּגִנִּים וְהַחֲרָבוֹת

264 וְאִמַּרְתִּי אֵל שְׂאוּל הַגִּיד שְׁלַחְנִי אֲדָנִי לְמִשְׁחָה
לְמֶלֶךְ עַל עַמּוֹ יִשְׂרָאֵל

265 עָתָה יִדְעָתִי כִי הוֹשִׁיעַ אֲדָנִי אֶת מְשִׁיחוֹ וּשְׁמָעָהוּ
מִיָּהָר קֹדֶשׁוֹ

266 הַגִּיד נִתְּתִי לָהּ בֵּיתִי אֲשֶׁר בְּנִיתִי בָּעִיר אֲשֶׁר
תֵּלַךְ אֵלֶיהָ

267 הוֹצֵאתִי אֶת עַמִּי מִמִּצְרַיִם בְּכָלִי זָהָב וּכְלִי כָסֶף
וּשְׁמָלוֹת

268 בִּקְשָׁתִי אֶת הָאִישׁ הָעֹשֶׂה אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וְלֹא
נִמְצָא בְּתוֹךְ הָעִיר

269 וַיָּקָם הִנְבִּיא וּמִשְׁחָהוּ לְמֶלֶךְ וַיָּשָׁב אֵל פָּנָיו
הַגְּדֹלִים

270 הִנֵּה הָלַךְ בֶּן הַמֶּלֶךְ עִם קַנְשָׁתוֹ וְשִׁלְחוּ וַעֲלָה עַל
הַר הַפְּרָמֵל

271 בְּעֵלּוֹת הַשֶּׁחַר הַשְּׂמָרִים רָאוּהוּ בָּצֵאתוֹ מִן הַבַּיִת
אֲשֶׁר כָּלִי הַזֶּהָב נִמְצָאוּ בוֹ

272 אָמַרְתָּ קֹדֶשׁ יִשְׂרָאֵל נִאֲצוּ וְלֹא שָׁמְרוּ תוֹרַת יי
צְבָאוֹת

TEXT XX.

And when he came, behold, the captains of the host were sitting.

273. I looked, and behold there came from the mountains a great host with their banners.

274. And they came, and behold the king's sons were sitting with the captains of the host.

275. And the captains of the host of Midian came into the land to war against Israel.

276. To which of all the captains of the host did Elisha send the son of the prophet to anoint him?

277. And ye shall cause the prophet to come unto me, and ye shall bring forth gold and silver for him and his sons.

278. We have come to see the king, and we have brought with us the dwellers in the city of Ramoth Gilead.

279. I have an errand to thee. And Jehu said, Unto which of all of us? And he said, To thee, O captain!

280. Thou comest to me with a sword and a shield, but I come to thee in the name of the Lord of Hosts.

281. I have found the men whom ye sought, and behold they were taking counsel with the dwellers in Dibon.

282. Who made thee a ruler and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?

283. Wilt thou not make them to hear the words of the prophet who dwelleth on Mount Carmel?

284. Hearken ye to His voice to walk in His law which He gave to you by the hand of His servants.

TEXT XX.

sitting army chiefs he came
וַיָּבֹא וַהֲגָה שָׂרֵי הַחֵיל יֹשְׁבִים

273 רָאִיתִי וַהֲגָה חֵיל גָּדוֹל בָּא מִהָהָרִים עִם אוֹתוֹתֵיהֶם

274 וַיָּבֹאוּ וַהֲגָה בְּנֵי הַמֶּלֶךְ יֹשְׁבִים עִם שָׂרֵי הַחֵיל

275 וַיָּבֹאוּ שָׂרֵי חֵיל מִדֶּן אֶל הָאָרֶץ לְהִלָּחֵם עִם
יִשְׂרָאֵל

276 לְמִי מֶכֶל שָׂרֵי הַחֵיל שָׁלַח אֶלְיָשָׁע אֶת בֶּן הַנָּבִיא
לְמַשְׁחוֹ

277 וַתָּבִיאוּ אֶת הַנָּבִיא אֵלָיו וַתּוֹצִיאוּ כֶסֶף וְזָהָב לוֹ
וּלְבָנָיו

278 בָּאוּ לִרְאוֹת הַמֶּלֶךְ וַנָּבִיֵּא אֹתָם יֹשְׁבֵי עִיר
רָמוֹת גִּלְעָד

279 דִּבֶּר לוֹ אֵלֶיהָ וַיֹּאמֶר יְהוָה לְמִי מִמָּוֶנִי וַיֹּאמֶר
אֵלֶיהָ הָעִיר

280 אֹתָהּ בָּאת אֵלַי בְּחָרֵב וּמִגֶּן וְאַנְכִי בָאתִי אֵלֶיהָ
בְּשֵׁם יְיָ עֲבָאוֹת

281 מִצֵּאתִי הָאֲנָשִׁים אֲשֶׁר בִּקְשָׁתָם וַהֲנִם נֹעֲצִים עִם
יֹשְׁבֵי דִיבֵן

282 מִי שָׁמָּה לְאִישׁ שָׂר וְשֹׁפֵט עָלֵינוּ הִלְהִרְגֵנִי אֹתָהּ
אָמַר בְּאֲשֶׁר הִרְגָת אֶת הַמְּצֹרִי

283 הֲלֹא תִשְׁמִיעַם אֶת דְּבָרֵי הַנָּבִיא הַיֹּשֵׁב עַל הַר
הַכְּרֹמֶל

284 שִׁמְעוּ לְקוֹלוֹ לְלַכֵּת בְּתַרְתּוֹ אֲשֶׁר נָתַן לָכֶם בְּיַד
עַבְדּוֹ

TEXT XXI. SECTION 1.

Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; -----

285. And it came to pass, that as they still went on and talked, lo, a chariot of fire and horses of fire.

286. And in their going forth they saw his captains and his chariots and his horses, a great army.

287. The chief arose at the dawn of day, and ascended his chariot and went to see his army.

288. And it came to pass, that the two chiefs came to the king, and he gave them all the jewels of gold.

289. And it happened on a day, that the sons of the seer were separated from their relatives, and they sought them in vain.

290. In that day Saul and Jonathan were slain in battle, and in their deaths they were not divided.

291. And all his kindred remained with him all the days that David was in Adullam.

292. As they ascended the hill, the captain of the host went forth in his chariot from the city to go to Heshbon.

293. And the two chiefs went forth to the battle, and the Philistines fled on that day before the Israelites.

294. And Moses ascended Mount Sinai, and there the Lord gave him His law in fire and with thunders.

295. When ye go forth to war, and see horses and chariots, know ye that the Lord will certainly fight for you.

TEXT XXI. SECTION 1.

- two of them between separated horses fire chariot
הִנֵּה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם
285 וַיְהִי הַמָּדָה הַלְכִים הַלֵּךְ וַדְּבַר וַחֲנִיָּה רֶכֶב אֵשׁ
וְסוּסֵי אֵשׁ
286 וַיְהִי בַּצֵּאתָם וַיֵּרְאוּ שָׂרֵיו רֶכְבּוֹ וְסוּסָיו חֵיל גָּדוֹל
287 וַיִּקָּם הַשָּׂר בַּעֲלוֹת הַשֹּׁחַר וַיַּעַל בְּרֶכְבּוֹ וַיִּבְאֶ
לִרְאוֹת חֵילוֹ
288 וַיָּבֹאוּ שְׁנֵי הַשָּׂרִים אֶל הַמֶּלֶךְ וַיִּתֵּן לָהֶם כָּל-כְּלֵי זָהָב
289 וַיְהִי הַיּוֹם וּבְנֵי הָרוּאָה נִפְרְדּוּ מִקְרֹבֵיהֶם וַיִּבְקְשׁוּ
אֹתָם לִשְׂוֹא
290 בַּיּוֹם הַהוּא נִהְרְגוּ שְׂאוֹל וַיּוֹנָתָן וּבְמוֹתָם לֹא
נִפְרְדּוּ
291 וַיָּשְׁבוּ עִמּוֹ כָּל קְרֹבָיו כָּל יְמֵי הַיּוֹת דָּוִד בַּעֲדָלָם
292 וַיְהִי בַּעֲלוֹתָם עַל הָהָר וַיֵּצֵא שָׂר הַחֵיל מִהָעִיר
בְּרֶכְבּוֹ לִלְכֹת חֲשֹׁבֹנָה
293 וַיֵּצְאוּ שְׁנֵי הַשָּׂרִים לַמֶּלְחָמָה וַיִּבְרְחוּ הַפְּלִשְׁתִּים
בַּיּוֹם הַהוּא מִלִּפְנֵי יִשְׂרָאֵל
294 וַיַּעַל מֹשֶׁה עַל הָר סִינִי וַיִּתֵּן לוֹ שֵׁם יְיָ תוֹרָתוֹ
בְּאֵשׁ וּבִקּוֹלוֹת
295 כִּי תֵצֵאוּ לַמֶּלְחָמָה וּרְאִיתֶם סוּם וְרֶכֶב דָּעִי כִּי יִי
הַלָּחֶם יִלָּחֶם וְלָחֶם לָכֶם

SECTION 2.

--- and Elijah went up by a whirlwind into heaven.

296. And there was a great whirlwind, and Elisha saw the prophet ascend to heaven in a chariot of fire.

297. Before the prophet ascended to the heavens in a whirlwind, his servant saw the horses of fire.

298. Hallelujah ! praise Him, ye heaven of heavens, and ye waters that be above the heavens !

299. From heaven He gave His voice : the voice of the Lord was heard in the whirlwind.

300. The Lord was not in the fire, and the Lord was not in the whirlwind ; but the prophet heard His voice.

301. Fire went forth from the Lord against the Egyptians : He sent hot thunderbolts upon them.

302. And He gave His law from Mount Sinai, and lightning flashes went forth from His feet.

303. Whilst he was yet speaking another came, and said, Thy sons and thy daughters have perished.

304. Thou hast provoked the king in that thou hast given a sword to David, and hast enquired of the Lord for him.

305. Ere the warriors approached the prophet fire came forth from heaven and slew them on the way.

306. All thy works shall praise thee, O Lord ! and we will cause the voice of thy praise to be heard.

SECTION 2.

heavens whirlwind ascend will
וַיַּעַל אֵלָיו בַּסַּעֲרָה הַשָּׁמַיִם

296 וַיְהִי סַעֲרָה גְדֹלָה וַיֵּרָא אֱלֹהִים אֶת הַנְּבִיא עֹלָה
הַשָּׁמַיִם בָּרֶכֶב אִשׁ

297 בְּטָרֶם וַיַּעַל הַנְּבִיא בַּסַּעֲרָה הַשָּׁמַיִם רָאָה עֲבָדָיו
סוֹסֵי הָאִשׁ

298 הִלְלוּ יְהוָה הַלְלוּהוּ שָׁמַי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל
הַשָּׁמַיִם

299 מִן הַשָּׁמַיִם נָתַן קוֹלוֹ — קוֹל יי נִשְׁמָע בַּסַּעֲרָה

300 אֵין יי בָּאֵשׁ וְאֵין יי בַּסַּעֲרָה וְהַנְּבִיא שָׁמַע קוֹלוֹ

301 יֵצֵא אִשׁ מִי עַל הַמִּצְרִים וְשִׁלַּח עָלֵיהֶם רָשָׁפִים

302 וַיִּתֵּן אֶת תּוֹרָתוֹ מִהָר סִינַי וַיֵּצֵאוּ רָשָׁפִים מִבֵּין
רַגְלָיו

303 עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנִיָּה וּבְנוֹתֶיהָ מִתּוֹ

304 נֹאצָּת אֶת הַמֶּלֶךְ בְּתַתָּה חָרַב לְדוֹד וְשֹׂאֲלָתָ לוֹ
בְּאֱלֹהִים

305 בְּטָרֶם יִקְרְבוּ אֲנָשֵׁי הַמֶּלֶחָמָה אֶל הַנְּבִיא יֵצֵאָה אִשׁ
מִן הַשָּׁמַיִם וְהִמִּיתָם בַּדֶּרֶךְ

306 אֲדַנִּי יִהְלֹלוּהָ כָּל מַעֲשֵׂיהָ וְאֶנְחֲנוּ נִשְׁמִיעַ קוֹל
תְּהִלָּתָהּ

TEXT XXII. SECTION 1.

And the city was broken up, and all the men of war fled, and went forth out of the city - - - - -

307. When the two chiefs broke into the city with their host, the soldiers slew the king and his son.

308. All the inhabitants of the city also, who were near the king, fled before the princes of Israel.

309. Why fought ye not for us? why fled ye before the Assyrians when our leader was slain in the battle?

310. Come, let us flee to the mountains, every man to his own house, for now our city is broken up.

311. And two of the servants of Shimei fled, and he arose and went to Gath to seek his servants.

312. And when he had found them, he arose and returned to Jerusalem, for he remembered not the words of the king.

313. Know for a certain, on the day thou goest out and walkest abroad any whither, that thou shalt surely die.

314. Behold, O queen, they have risen up and have slain thy sons, and have carried thy daughters into captivity.

315. Then the king of Magdala, whose dwelling is on the lofty hills, came forth to war against us.

316. And we sent a great host against him, and they scaled the hill, and the city was broken up.

317. We put his chiefs to flight, we released the captives, we slew the king, and we captured his son.

TEXT XXII. SECTION 1.

and went out fled and all was broken up

וַתִּבָּקַע הָעִיר וְכָל אַנְשֵׁי הַמְּלָחָמָה יִבְרָחוּ וַיֵּצְאוּ
מִהָעִיר

307 וַיְהִי כִּי הִבְקִיעוּ שְׁנֵי הַשָּׂרִים אֶל הָעִיר עִם הַיָּלֶם
הָרָגוּ אַנְשֵׁי הַמְּלָחָמָה אֶת הַמֶּלֶךְ וְאֶת בְּנָיו

308 גַּם כָּל יֹשְׁבֵי הָעִיר אֲשֶׁר הָיוּ קָרָבִים לַמֶּלֶךְ בָּרָחוּ
לִפְנֵי שָׂרֵי יִשְׂרָאֵל

309 לָמָּה לֹא נִלְחַמְתֶּם לָנוּ לָמָּה בָּרַחְתֶּם מִלִּפְנֵי אֲשׁוּר
בְּאֲשֶׁר מֵת שָׂרֵנוּ בַּמְּלָחָמָה

310 לָכֵן נִבְרַח אֶל הַהָרִים אִישׁ לְבֵיתוֹ כִּי עָתָה נִבְקָעָה
עִירֵנוּ

311 וַיִּבְרָחוּ שְׁנֵי עֲבָדִים לְשִׁמְעִי וְיָקֹם וַיֵּלֶךְ גִּתָּה לִבְקֹשׁ
עֲבָדָיו

312 וַיִּבְמָצְאוּם וַיָּקֹם וַיָּשֶׁב לִירוּשָׁלַיִם כִּי לֹא זָכַר דְּבָרֵי
הַמֶּלֶךְ

313 כִּיּוֹם צִאתָה וְהִלַּכְתָּ אָנָּה וְאָנָּה יָדַע יָדַע כִּי מוֹת
תָּמוּת

314 הִנֵּה הַמֶּלֶכָה קָמוּ וְהָרָגוּ אֶת בְּנֵיהָ וַהֲבִיאוּ אֶת
בְּנוֹתֶיהָ בַּשָּׁבִי

315 אִזּוּ יֵצֵא מֶלֶךְ מִגְדָּלָא אֲשֶׁר מוֹשְׁבּוֹ עַל הַהָרִים
הַגְּדֹלִים לַמְּלָחָמָה עָלֵינוּ

316 וַנִּשְׁלַח צָבָא גָדוֹל עָלָיו וַיַּעֲלוּ עַל הָהָר וַתִּבָּקַע
הָעִיר

317 הַבָּרָחֵנוּ שָׂרֵינוּ הוֹצֵאנוּ הַשְּׁבוּיִם הָרָגוּ אֶת הַמֶּלֶךְ
וַשְּׁבִינוּ אֶת בְּנוֹ

SECTION 2.

- - - by night by the way of the gate between the two walls, which was by the king's garden.

318. Then came the king of Babylon, with chariots and horses, and there was a great battle at the gates of our city.

319. And the captains and the men of war fled by night, because the walls of the city were breached.

320. The two men are going to the city, because the judges of the land are sitting for judgment in the gate.

321. Who is He who went in the way before you in fire by night, to shew you by what path ye should go?

322. And the captains of the host broke through the gate of the city by night, for the guards on the towers were not wakeful.

323. I, Masha, king of Moab, built the gates of the city: I built its towers, and I built the palace.

324. When ye went forth into the wilderness, went not the Lord before His people in fire by night?

325. Let us flee with our children by night, by the way of the city gate, into the gardens of the queen.

326. When they searched, behold, the two servants of the chief were sitting between the city gate and the king's garden.

327. There is not a man in the host to whom the king hath not sent, saying, Slay not my son.

SECTION 2.

- garden two walls between gate way night
 לִילָה דֶּרֶךְ שַׁעַר בֵּין הַחֲמַתַּיִם אֲשֶׁר עַל גֵּן הַמִּלָּה
 318 אִזּוּ בָּא מֶלֶךְ בָּבֶל בָּרָכָב וּבְסוּסִים וַתְּהִי מִלְחָמָה
 גְּדֹלָה בְּשַׁעְרֵי עִירָנוּ
 319 וַיִּבְרָחוּ הַשָּׂרִים וְאֲנָשֵׁי הַמִּלְחָמָה לִילָה כִּי חֲמוּת
 הָעִיר נִבְקְעוּ
 320 שְׁנֵי הָאֲנָשִׁים הַלְכִים לָעִיר כִּי שִׁפְטֵי הָאָרֶץ יֹשְׁבִים
 בְּשַׁעַר לְשֹׁפֵט
 321 מִי הוּא זֶה הַחֵלֶץ לַפְּנִיכָם בְּדֶרֶךְ בָּאֵשׁ לִילָה
 לְהִרְאֹתְכֶם הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בוֹ
 322 וַיִּבְקְעוּ שְׁרֵי הַחֵיל אֶת שַׁעַר הָעִיר בְּלִילָה כִּי לֹא
 שָׁקְדוּ הַשֹּׁמְרִים עַל הַמִּגְדָּלִים
 323 אֲנֹכִי מִישַׁע מֶלֶךְ מוֹאָב בְּנִיתִי שַׁעְרֵי הָעִיר אֲנֹכִי
 בְּנִיתִי מִגְדָּלֶיהָ אֲנֹכִי בְּנִיתִי בֵּית הַמֶּלֶךְ
 324 בָּצַאתְכֶם לַמִּדְבָּר הֲלֹא אֲדֹנִי יֵצֵא לַפְּנֵי עַמּוֹ בָּאֵשׁ
 לִילָה
 325 נִבְרַח אֲנַחְנוּ וּבְנִינוּ לִילָה בְּדֶרֶךְ שַׁעַר הָעִיר אֶל
 גִּבּוֹת הַמַּלְכָּה
 326 וַיְהִי כִּי בִקְשׁוּ וַהֲנִה שְׁנֵי עַבְדֵי הַשֵּׁר יֹשְׁבִים בֵּין
 שַׁעַר הָעִיר וּבֵין גֵּן הַמִּלָּה
 327 אֵין אִישׁ בַּחֵיל אֲשֶׁר לֹא שָׁלַח הַמֶּלֶךְ אֵלָיו לֵאמֹר
 אֵל תִּהְרֹג אֶת בְּנִי

TEXT XXIII.

It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome.

328. Arise, for the Lord is with us, and will give us the mastery over all the kingdoms in this land.

329. I heard by night the voice of those that fled, for they and their chiefs had been overcome in battle.

330. Hath not the Lord discomfited Pharaoh, and have not the waters prevailed over all his chariots and horses?

331. The Lord preserved the Israelites, and they passed through the waters as between two walls.

332. We heard the sound of the lamentations of the dying, when the warriors overpowered the dwellers in the city.

333. The captured princes answered and said to Gideon, Arise and slay us, for as the man is so is his strength.

334. It shall not be peace with the wicked man who shall magnify himself above the saints of the Lord.

335. Whence comest thou? How went the matter? How knowest thou that the hero and his son be dead?

336. I saw him in his going forth to the battle with his son against the mighty men who dwell on the mountains.

337. In that night the chieftains sent their servants to the palace to bring from thence swords and missiles.

338. The king commanded, and they and their servants laboured day and night in building great walls for their city.

TEXT XXIII.

- defeat cries victory shouting sound
- אֵין קוֹל עֲנוֹת גְּבוּרָה וְאֵין קוֹל עֲנוֹת חִלּוּשָׁה
 328 קוֹמוּ כִּי אֲדֹנִי עִמָּנוּ וַיִּתֵּן לָנוּ הַמִּמְשָׁלָה עַל כָּל־
 מַמְלָכוֹת הָאָרֶץ הַזֹּאת
 329 שָׁמַעְתִּי הַלִּילָה קוֹל הַפְּרָחִים כִּי הִמָּה וְשָׂרֵיהֶם
 נִחְלָשׁוּ בַּמִּלְחָמָה
 330 הֲלֹא אֲדֹנִי חָלַשׁ אֶת פְּרָעָה וְהַמִּים גָּבְרוּ עַל
 כָּל רֶכְבּוֹ וְסוּסָיו
 331 יִי שְׁמַר אֶת בְּנֵי יִשְׂרָאֵל וַיָּבֹאוּ בְּתוֹךְ הַמִּים כָּמוֹ
 בֵּין שְׁתֵּי חוֹמוֹת
 332 שָׁמַעְנוּ אֶת קוֹל עֲנוֹת הַמַּתִּים בְּגִבּוֹר אֲנָשֵׁי
 הַמִּלְחָמָה עַל יֹשְׁבֵי הָעִיר
 333 וַיַּעֲנוּ הַשָּׂרִים הַשְּׁבוּיִים וַיֹּאמְרוּ אֵל גִּדְעוֹן קוֹם
 אִתָּה וְהַמִּיתֵנוּ כִּי כָאִישׁ גְּבוּרָתוֹ
 334 לֹא יִהְיֶה שָׁלוֹם לָרָשָׁע אֲשֶׁר יִתְגַּדֵּל עַל קְדוּשָׁי
 אֲדֹנִי
 335 אִי מִזֶּה תָּבֹא מָה הִיָּה הַדָּבָר אִיךָ יֵדַעְתָּ כִּי
 הַגְּבוּר וּבָנוּ מִתּוֹ
 336 רָאִיתִיהוּ בָּצָאתוֹ לַמִּלְחָמָה עִם בָּנוּ עַל הַגְּבוּרִים
 הַיֹּשְׁבִים עַל הַהָרִים
 337 בַּלִּילָה הַהוּא שָׁלְחוּ הַשָּׂרִים אֶת עַבְדֵיהֶם אֶל בֵּית
 הַמֶּלֶךְ לְהַבִּיט מִשָּׁם תְּרֻבוֹת וּשְׁלָחִים
 338 וַיַּדְבֵּר הַמֶּלֶךְ וַיַּעֲמְלוּ הֵם וְעַבְדֵיהֶם יוֹמָם וּלְיָלָה
 לִבְנוֹת חוֹמוֹת גְּדוּלוֹת לְעִירָם

TEXT XXIV.

From the time that he made him overseer in his house, and over all that he had, the Lord blessed the Egyptian's house.

339. Then take heed to yourselves, lest there be among you a man or a woman who serves the gods of the heathen.

340. On their return from the battle, the overseer gave corn to all those who had horses.

341. If thou wilt save Israel by our hand, give us a sign this day that thou wilt save them by our hand.

342. If thou wilt send the men of war with us, well: but if not, we will not go.

343. Then if thou knowest that there are any men of activity among them, make them chiefs over my horses.

344. And it came to pass that the king gave to our servants the gold and silver and the weapons of war found upon the slain.

345. And he said to the prophet, Bless me: for I wot that he whom thou blessest is blessed.

346. And now, O Lord, let the house of thy servant David be blessed and I will praise thy Name.

347. And all the people heard the words of their king, David, and they said, Amen! and praised the Lord.

348. All ye that seek the Lord, glory ye in His Holy Name: seek ye the Lord, search for Him.

349. The blessing of the Lord is with us, since we have appointed this good man Joseph as our overseer.

TEXT XXIV.

caused him to oversee from that time

מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל אֲשֶׁר

will bless was

יֵשׁ לוֹ וַיְבָרֶךְ יי אֶת בֵּית הַמִּצְרִי

הַשְּׁמֵרוֹ לָכֶם פֶּן יֵשׁ בָּכֶם אִישׁ אוֹ אִשָּׁה אֲשֶׁר יַעֲבֹר 339
אֱלֹהֵי הַגּוֹיִם

בְּשׁוּבָם מִהַמִּלְחָמָה נָתַן הַפְּקִיד שָׁבֵר לְכָל אֲשֶׁר יֵשׁ 340
לָהֶם סוּסִים

אִם יֵשֶׁה מוֹשִׁיעַ אֶת יִשְׂרָאֵל בְּיָדוֹ תֵּן לָנוּ הַיּוֹם 341
אוֹת כִּי תוֹשִׁיעַם בְּיָדוֹ

אִם יֵשֶׁה מְשַׁלַּח אֶת אַנְשֵׁי הַמִּלְחָמָה עִמָּנוּ טוֹב 342
וְאִם אֵינָה מְשַׁלַּח אֹתָם לֹא נִלְךְ

וְאִם יִדְעָתָּ וַיֵּשׁ בָּם אַנְשֵׁי חֵיל וְשָׂמָתָם שָׂרֵי הַסּוּסִים 343
אֲשֶׁר לִי

וַיְהִי הַיּוֹם וַיִּתֵּן הַמֶּלֶךְ לַעֲבָדָיו הַזֶּהָב וְהַכֶּסֶף וְכָלִי 344
הַמִּלְחָמָה הַנִּמְצָאִים עַל הַמֵּתִים

וַיֹּאמֶר לַנָּבִיא בָרְכֵנִי כִּי יִדְעָתִי אֶת אֲשֶׁר תִּבְרַךְ 345
מִבְּרַךְ

וַעֲתָה יי יְבָרֶךְ בֵּית עֲבָדָה דָּוִד וְאַהֲלָל אֶת שְׁמָהּ 346

וַיִּשְׁמַע כָּל הָעָם אֶת דִּבְרֵי דָוִד מֶלֶכָם וַיֹּאמְרוּ אָמֵן 347
וַיַּהֲלִלוּ אֶת יי

אֹתָם כָּלֶכֶם מִבִּקְשֵׁי יי הַתְּהַלֵּלוּ בְּשֵׁם קִדְשׁוֹ וְדִרְשׁוּ 348
יי בִּקְשׁוֹ פָּנָיו

בָּרַכְתָּ אֲדֹנָי עָלֵינוּ מֵאָז הִפְקִדָנוּ אֶת הָאִישׁ הַטּוֹב 349
הַזֶּה אֶת יוֹסֵף עָלֵינוּ

TEXT XXV.

Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land.

350. Then said the king, If I shall not be able to slay him, perhaps I may drive him out of my kingdom.

351. Let us flee by night to our own city: peradventure we shall be able to reach its gates before the day dawn.

352. If I shall be able to drive them out of your land, and to smite their king, ye shall return thither in peace.

353. We heard the voice of those that strove for mastery in the battle, and we brought our children by night from thence.

354. The soldiers of Pharaoh, and all his chariots and his horses, a mighty host, perished in the waters.

355. And he said to the horseman, What hast thou to do with peace? and the two kings went forth, each in his chariot.

356. Walk ye in the ways of the Lord: peradventure he will preserve you from the hand of the wicked.

357. When he shall have brought thee into the land, thou shalt smite the nations and drive them from thence.

358. Seek ye the Lord, peradventure he will hear your words, and will smite them that smite you.

359. If ye believe in the Lord, he will drive out great nations from before your face.

360. Is not his son the goodliest among all the men of valour who smote the Philistines to-day?

TEXT XXV.

I shall drive him smite I can perhaps

אוֹלִי אוֹכַל נִכָּה בּוֹ וְאֶגְרֹשׁנוּ מִן הָאָרֶץ

אִזְּ אָמַר הַמֶּלֶךְ אִם לֹא אוֹכַל לְהַמִּיתוֹ אוֹלִי אוֹכַל 350
לְגָרְשׁוֹ מִמַּמְלַכְתִּי

נִבְרַח הַלַּיְלָה לְעִירָנוּ אוֹלִי נִכָּל לְהִגִּיעַ לְשַׁעְרֶיהָ 351
בְּמָרָם עֲלוֹת הַשָּׁחַר

אִם אוֹכַל וְאֶגְרֹשׁ מִן אֶרֶצְכֶם וְאִפֹּה מַלְכֶם תִּשׁוּבוּ 352
שָׁמָּה בְּשָׁלוֹם

שָׁמַעְנוּ קוֹל עֲנֹת גְּבוּרָה בַּמִּלְחָמָה וַהֲבֵאֵנוּ בְּנֵינוּ 353
מָשָׁם בַּלַּיְלָה

כָּל אֲנָשֵׁי הַמִּלְחָמָה אֲשֶׁר לְפָרְעָה וְכָל רָכְבוֹ וְסוּסָיו 354
חִיל גָּזוֹל יָתוּ בַּיּוֹם

וַיֹּאמֶר לָרֶכֶב מַה לָּהּ וּלְשָׁלוֹם וַיֵּצְאוּ שְׁנֵי הַמַּלְכִּים 355
אִישׁ בְּרָכְבוֹ

לָכוּ בְּדַרְכֵי יְיָ אוֹלִי וְשִׁמְרְכֶם מִיַּד הָרָשָׁעִים 356

כִּי יִבְיָאָה אֵל הָאָרֶץ תִּפְּהָ אֶת הַגּוֹיִם וְתִגְרֹשׁ מָשָׁם 357

דַּרְשׁוּ אֶת יְיָ אוֹלִי וְשָׁמַע דְּבָרֵיכֶם וַיִּכָּה הַמַּכִּים 358
אֶתְכֶם

אִם תִּתְּאֲמִינוּ בִּי הוּא יִגְרֹשׁ גּוֹיִם גְּדֹלִים מִפְּנֵיכֶם 359

הֲלֹא בָנוּ טוֹב מִכָּל אֲנָשֵׁי הַחִיל אֲשֶׁר הָיוּ הַיּוֹם 360
אֶת הַפְּלִשְׁתִּים

TEXT XXVI.

Behold, the people of the land now are many, and ye make them rest from their burdens.

361. Ye shall observe my Sabbaths: for great are the burdens and the labours which ye lay upon my people.

362. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it.

363. Behold, whosoever doeth any work on the Sabbath-day, he shall surely be put to death.

364. The Lord will bless thee, and preserve thee, and will multiply thy people in the land whither thou goest.

365. And the bondmen said, Lo! they have increased our burdens this day: we cannot bear them.

366. Hath not the Lord blessed you, and driven out many and great nations before your face?

367. And many cities were broken up, and the Edomites slew all the souls that were therein.

368. Know ye that the Lord will greatly bless you, and will abundantly multiply the children of Israel.

369. Enquire whether there is among thy servants a man who fled by night from the army of the Assyrians.

370. Go ye and ask who is he that has come from the wilderness to see our chief, with many horses and camels.

371. God do so to me, and more also, if thou be not captain of the host before me continually.

TEXT XXVI.

- burdens cause to rest many Lo
- הֵן רַבִּים עֲתָה עִם הָאָרֶץ וְהַשְׁבֹּתֶם אֹתָם מִסְבֹּלָתָם
- 361 תִּשְׁמְרוּ אֶת שַׁבָּתִי כִּי רַבּוֹת הַסְבָּלוֹת וְהַעֲבָדוֹת
אֲשֶׁר שָׂמַתָּם עַל עַמִּי
- 362 כָּל יְמֵי הַשָּׁמָה תִּשְׁבֹּת אֶת אֲשֶׁר לֹא שָׁבַתָּה
בְּשַׁבָּתֵיכֶם בְּשַׁבָּתְכֶם עָלֶיהָ
- 363 הֵן כָּל הָעֹשֶׂה מְלָאכָה בְּיוֹם הַשַּׁבָּת מוֹת יוּמָת
- 364 אֲדֹנִי יִבְרַכְהָ וְיִשְׁמְרָה וְיִרְבֶּה אֶת עַמּוֹ בָּאָרֶץ אֲשֶׁר
תִּלְוֶה אֵלֶיהָ
- 365 וַיֹּאמְרוּ הָעֲבָדִים הֵן הָרַבּוּ הַיּוֹם סְבָלוֹתֵינוּ לֹא
נוֹכֵל לְסַבֵּלָן
- 366 הֲלֹא אֲדֹנִי בָרַךְ אֶתְכֶם וַגִּירָשׁ גּוֹיִם רַבִּים וַגְּדִלִים
מִפְּנֵיכֶם
- 367 וַתִּבְקַעַנְהָ עָרִים רַבּוֹת וַיָּפּוּ בְנֵי אָדָם כָּל
הַנִּפְשׁוֹת אֲשֶׁר בָּהֶן
- 368 דַּעוּ כִּי יִי בָרַךְ יִבְרַכְכֶם וְהִרְבֶּה יִרְבֶּה אֶת בְּנֵי
יִשְׂרָאֵל
- 369 שָׁאֵל אִם יֵשׁ אִישׁ מֵעֲבָדֶיהָ אֲשֶׁר בָּרַח בְּלִילָה
מִחֵיל אֲשׁוּר
- 370 לָבוּ שְׂאֵלוּ מִי הָאִישׁ אֲשֶׁר בָּא מִהַמִּדְבָּר עִם
סוּסִים וַגְּמָלִים רַבִּים לִרְאוֹת אֶת שָׂרְנוֹ
- 371 כֹּה יַעֲשֶׂה לוֹ אֱלֹהִים וְכֹה יוֹסִיף אִם לֹא שָׂר עָבָא
תִּהְיֶה לִפְנֵי כָל הַיָּמִים

TEXT XXVII.

And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded.

372. Why have ye not yet finished the work which the king commanded you to perform this day?

373. Will ye not hearken to the voice of the seer, and do according to the commandment of the Lord?

374. The leader of the host said to the overseer, Look at the work which my servants have done, whether it be good or not.

375. As the messengers of the king commanded to the labourers on the wall of the city, so they performed their work.

376. Hast thou not seen the ambassadors who have come this day to speak to us the words of peace?

377. And the angel of the Lord said, Only the word that I shall speak unto thee, that shalt thou speak.

378. Before ye send the workmen away, bring them to the dwelling of the overseer to give them money.

379. And the king commanded, and they brought his chariot and horses that he might go to see the princes.

380. No work shall be done on this holy day according to the commandment of the Lord your God.

381. When thou hast done thy work, return to thy house and speak on this matter to thy sons.

382. And they came every one, and brought silver and gold, and gave them for the work of the sanctuary.

TEXT XXVII.

- made lo work will see
 וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהָיָה עֹשֵׂה אֹתָהּ
 commanded
 בְּאִשֶּׁר צִוָּה יי
 372 לָמָּה לֹא שְׁלַמְתֶּם הַמְּלָאכָה אֲשֶׁר צִוָּה אֶתְכֶם
 הַמֶּלֶךְ לַעֲשׂוֹתָהּ הַיּוֹם
 373 הֲלֹא תִשְׁמָעוּ לְקוֹל הָרֹאֶה לַעֲשׂוֹת כְּמַצְוֹת אֲדֹנָי
 374 וַיֹּאמֶר שֶׁר הַחִיל אֵל הַפֶּקֶד רָאֵה הַמְּלָאכָה אֲשֶׁר
 עָשׂוּ עַבְדֵי הַמֶּלֶךְ הִיא אִם לֹא
 375 בְּאִשֶּׁר צִוּוּ מִלֵּאכֵי הַמֶּלֶךְ לַעֲמֹלִים עַל חֹמֹת
 הָעִיר כֵּן עָשׂוּ הַמְּלָאכָה
 376 הֲלֹא רָאִיתָ הַמְּלָאכִים אֲשֶׁר בָּאוּ הַיּוֹם לְדַבֵּר
 אֵלֵינוּ דְּבַרֵי שְׁלוֹם
 377 וַיֹּאמֶר מִלֵּאד יי אָפֶס אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר
 אֵלֶיךָ אֹתוֹ תִּדְבֹּר
 378 בְּטָרֶם תִּשְׁלְחוּ אֶת עֹשֵׂי הַמְּלָאכָה הַבִּיִּאם אֵל
 מֹשֶׁה הַפֶּקֶד לָתֵת לָהֶם כֶּסֶף
 379 וַיֵּצְאוּ הַמֶּלֶךְ וַיְבִיאוּ אֶת רֶכְבּוֹ וְאֶת סוּסָיו לָלֶכֶת
 לִרְאוֹת הַשָּׂרִים
 380 כָּל מְלָאכָה לֹא יַעֲשֶׂה בַּיּוֹם הַקָּדוֹשׁ הַזֶּה כְּמַצְוֹת
 יי אֱלֹהֵיכֶם
 381 אִם עֲשִׂיתָ מִלְּאכָתְךָ שׁוֹב לְבֵיתְךָ וְדַבֵּר אֵל בְּנֶיךָ
 עַל הַדָּבָר הַזֶּה
 382 וַיָּבֹאוּ כָּל אִישׁ וַיְבִיאוּ כֶסֶף וְזָהָב וַיִּתְּנוּם לְמִלְּאכַת
 הַקֹּדֶשׁ

TEXT XXVIII.

Take not thy Holy Spirit from me.

383. Cast me not away from thy presence, and take not thy Holy Spirit from me.

384. Send not thy captains and warriors against a city the inhabitants of which have not provoked thee.

385. Let not thy son go to salute him and to bless him, for has he not fought against our king?

386. Bless ye the Lord who maketh his angels spirits, who dwelleth in Sion, the mountain of his holiness.

387. Go not into the sanctuary, and take not of the bread in the holy vessels which Aaron hath placed therein.

388. And he sent messengers to take him, and the Spirit of God was upon the messengers and they also prophesied.

389. Return not by this road by day, go forth by night, for there are many that seek your life.

390. Drive them not forth from the city, O king, send them not into captivity with their wives and children.

391. Discharge not the workmen until they have done the works which I appointed them to do.

392. Hath not the king commanded us not to smite the men in whose hands there are no weapons of war?

393. The two chieftains came to the gate of the city, and they saw one another, and they spoke one to another.

394. And Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day.

TEXT XXVIII.

take not thy Holy Spirit

ורוח קדשה אל תקח ממני

אל תשליכני מלפניך ורוח קדשה אל תקח ממני 383

אל תשלח שריה ואנשי מלחמתה על עיר אשר ישביה לא נאציה 384

אל תשלח בנה לשאל לו לשלום ולברכו הלא נלחם על מלכנו 385

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וישמעו אדם ונחיה את קול יי מתהלך בגן לרוח היום 394

TEXT XXIX.

And Hiram sent in the navy his servants, shipmen that had knowledge of the sea.

395. Take heed to yourselves, come with us and ascend the ships that walk on the great waters.

396. And they placed the shipmen in custody, according to the command of the leaders of the host.

397. A great king came against them, with chariots and horses and many ships.

398. There was a mighty wind upon the sea, and the two ships were wrecked in the storm.

399. Have they not sent forth their navy upon the great sea, with many fighting men on board?

400. They brought the ships to Joppa, and the king went forth to board them with many expert seamen.

401. And the chief sought for men of skill, who built a goodly powerful ship for the queen.

402. The sea was stormy and there was a mighty wind, and several ships were wrecked, and many expert seamen perished.

403. How beautiful upon the ocean are the great ships, that walk on the surface of many waters.

404. The king and queen went to the water gate of the city, near which the fleet had come.

TEXT XXIX.

knowers of ships

navy

וַיִּשְׁלַח חֵירוֹם בְּאֵנִי אֶת עֲבָדָיו אַנְשֵׁי אֲנִיּוֹת יָדְעֵי

sea

הַיָּם

395 הַשָּׂמָרוֹ לָכֶם לָבוֹ אֶתְנֵנוּ וְעָלוּ עַל הָאֲנִיּוֹת הַחֲלֻכוֹת
עַל מַיִם רַבִּים

396 וַיִּשְׁמְרוּ אֶת אַנְשֵׁי הָאֲנִיּוֹת בַּמִּשְׁמָר בְּמִצְוֹת שָׂרֵי
הַחֵיִל

397 וַיָּבֹא מֶלֶךְ גָּדוֹל עָלֵיהֶם בָּרֶכֶב בְּסוּסִים וּבְאֲנִיּוֹת
רַבּוֹת

398 וַתְּהִי רוּחַ גְּדוֹלָה עַל הַיָּם וַיִּשְׁבְּרוּ שְׁתֵּי הָאֲנִיּוֹת
בַּסַּעֲרָה

399 הֲלֹא שָׁלְחוּ אֲנִיּוֹתָם עַל הַיָּם הַגָּדוֹל וְאַנְשֵׁי
הַמִּלְחָמָה רַבִּים עָלֵיהֶן

400 הַבִּיאוּ הָאֲנִיּוֹת אֶל יָפוֹ וַיֵּצֵא הַמֶּלֶךְ עִם אַנְשֵׁים
רַבִּים יָדְעֵי הַיָּם לָרֶדֶת בָּהֶן

401 וַיִּבְקֹשׁ הַשָּׂר אֶת אַנְשֵׁי שָׂכָל אֲשֶׁר בָּנִי אֲנִיָּה טוֹבָה
וַגְּדֹלָה לַמִּלְחָמָה

402 וְהָיָם סַעַר וַתְּהִי רוּחַ גְּדוֹלָה וְאֲנִיּוֹת רַבּוֹת נִשְׁבְּרוּ
וַיָּמּוּתוּ רַבִּים מִיָּדְעֵי הַיָּם

403 מִהַ נָּאוּי עַל הַיָּם הָאֲנִיּוֹת הַגְּדֹלוֹת הַחֲלֻכוֹת עַל
מַיִם רַבִּים

404 וַיִּלְכּוּ הַמֶּלֶךְ וְהַמִּלְחָמָה אֶל שַׁעַר הַמַּיִם אֲשֶׁר לָעִיר
אֲשֶׁר הָאֵנִי קִרְבָּה אֵלֶיהָ

TEXT XXX.

They are dead, they shall not live! they are deceased, they shall not rise!

405. The king and all his host were overpowered, and many of his soldiers perished on the hills.

406. And the princes who came up against him with their armies, drove them out of their cities.

407. As the Lord liveth, and as thy soul liveth, O king, I cannot tell whose son he is.

408. Thy dead shall live, they shall rise from the grave, but never shall the wicked rise nor live.

409. As they approached the city, they heard the voice of lamentations for the triumph of the Hittites.

410. And it was so, that as they searched for the king and his two sons whom the Philistines had slain,

411. Behold, they were unable to find the dead by reason of the multitude of the slain.

412. The Lord shall bless thee, and thou shalt see the good of Jerusalem all the days of thy life.

413. And Moses said to Israel, See, I have set before thee this day, life and good, and death and evil.

414. For the living know that they shall die, but the dead know not anything at all.

415. Hath not He commanded us to walk in holiness and righteousness before Him all the days of our life?

TEXT XXX.

shall arise not corpses shall live not dead

מתים בל יחיו רפאים בל יקמו

המלך וכל חילו נחלשו ורבים מאנשי המלחמה 405
מתו על ההרים

ויגרשום מעריהם השרים העלים עליו בחיל גדול 406

חי יי וחי נפשך המלך אם ידעתי בן מי הוא 407

יחיו מתיה יקומו משאול בל יקומו הרשעים ובל 408
יחיו

בקרבם אל העיר שמעו קול ענות גבורת 409
החתים

ויהי בבקשם המלך ושני בניו אשר הרגום 410
הפלשתים

והנה לא יכלו למצא המתים מרוב ההרוגים 411

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את החיים ואת הטוב את המות ואת הרע

כי החיים ידעים שימותו והמתים אינם ידעים 414
מאומה

הלא צונו אנכי ללכת לפניו בקדושה ובצדקה 415
כל ימי חיינו

TEXT XXXI.

None of them can by any means redeem his brother, nor give to God a ransom for him.

416. If ye will certainly redeem your brother, bring the jewels of gold by night to my house.

417. When they took the ambassadors between the two hills, they demanded a great ransom for their lives.

418. And their kindred sent much gold as a ransom, but before they delivered it, the ambassadors were slain.

419. Bless the Lord, O my soul; blessed be the God of Israel, for He hath visited and redeemed His people.

420. Into thine hand I commit my spirit. Thou hast redeemed me O God of truth.

421. And the captives said, Who shall ransom us from those who fought against us and put us in guard?

422. As the Lord liveth, who hath redeemed my soul from all evil, I will surely ransom thy brother.

423. What nation is there in the earth like Israel, whom God went to redeem for a people to himself?

424. Our God will multiply redemption to His people, and He will redeem Israel from all his iniquities.

425. None of those who provoked me shall see the land I promised to give to the sons of Israel.

426. Wherewithal shall I go before the leaders of the army, for I have no weapons of war with me?

TEXT XXXI.

- ransom give not will redeem redeem brother
- אֶחָא לֹא פָדָה וּפְדָה אִישׁ לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ
אִם פָּדָה תַּפְדּוּ אֶחֱיֶיכֶם הִבִּיאוּ בַלִּילָה כְּלִי זָהָב 416
לְבֵיתִי
- בְּלִקְחֶם הַמִּלְאָכִים בֵּין שְׁנֵי הָהָרִים שְׂאֵלוֹ כֶּפֶר רַב 417
לְנַפְשֹׁתָם
- וַיִּשְׁלְחוּ קְרוֹבֵיהֶם כֶּפֶר זָהָב רַב וּבִטָּרִם נְתָנוּהוּ 418
נְהַרְגוּ הַמִּלְאָכִים
- בָּרְכִי נַפְשִׁי אֶת יְיָ בְּרוּךְ אֱלֹהֵי יִשְׂרָאֵל כִּי פָקַד 419
וּפְדָה אֶת עַמּוֹ
- בִּידָה אֶפְקִיד רוּחִי פָדִיתָ אוֹתִי אֵל אֱמֶת 420
- וַיֹּאמְרוּ הַשְּׁבוּיִם מִי יִפְדֶּנּוּ מִיַּד הַלַּחְמִים עָלֵינוּ 421
וְהַשְּׁמִים אֶתְנוּ בַּמֶּשֶׁמֶר
- חַי יְיָ אֲשֶׁר פָּדָה אֶת נַפְשִׁי מִכָּל רָע כִּי אֲשִׁים כֶּפֶר 422
עַל אֲחִיָּה
- מִי גֹי כִּי־יִשְׂרָאֵל עַל הָאָרֶץ אֲשֶׁר הִלְכּוּ אֱלֹהִים 423
לְפָדוֹת לוֹ לָעַם
- אֱלֹהֵינוּ יִרְבֶּה פְדוּת לְעַמּוֹ וַיִּפְדֶּה אֶת יִשְׂרָאֵל 424
מִכָּל עֲוֹנוֹתָיו
- אִישׁ מִכָּל מִנְאֲצֵי לֹא יִרְאֶה הָאָרֶץ אֲשֶׁר דִּבַּרְתִּי 425
לְתֵת לְבְנֵי יִשְׂרָאֵל
- בַּמָּדָה אֱלֹהִי לְפָנַי שָׂרִי הַחֵיל כִּי אֵין אֹתִי כְּלִי 426
מִלְחָמָה

TEXT XXXII. SECTION 1.

And Pharaoh's daughter said unto her, Take this child away, -----

427. And Pharaoh's daughter came and said, Behold a child which I have found this day.

428. And the daughters of the king said to her, Take away thy daughter with this child.

429. Before the queen came near the place in which the child was found, his mother came forth to see her.

430. My daughters shall go into the midst of the people, and shall find and bring the child.

431. Take away the child and convey it to Miriam, who dwelleth with her daughter in thy city.

432. And she said to her daughters, Why sent ye not the jewels which I demanded from you?

433. The prophetess whom thou sawest in the gate, asked the women, Why have ye not visited my daughters?

434. If thou shalt not guard this child, the daughter of Pharaoh will not give thee thy reward.

435. The mother of Sisera said, Where is the chariot of my son? and the women answered,—Yea, she returned answer to herself.

436. And thou, my daughter, arise and go to the queen who guarded thee and gave thee the jewels of gold.

437. Behold, she whom thou sawest to-day, and who drew the child from the water, is the daughter of Pharaoh.

TEXT XXXII. SECTION 1.

- this child take away
 וַתֹּאמֶר לָהּ בֵּת פָּרְעָה הִילִיכִי אֶת הַיֶּלֶד הַזֶּה
 427 וַתָּבֵא בֵּת פָּרְעָה וַתֹּאמֶר הִנֵּה יֶלֶד אֲשֶׁר מִצַּאתִי
 הַיּוֹם
 428 וַתֹּאמְרָה בָּנוֹת הַמֶּלֶךְ לָהּ הִילִיכִי בֵּתָךְ יָעַם הַיֶּלֶד
 הַזֶּה
 429 בְּשָׂרָם תִּקְרַב הַמֶּלֶכָּה אֶל הַמָּקוֹם אֲשֶׁר הַיֶּלֶד
 נִמְצָא בּוֹ וַיֵּצֵאָה אִמּוֹ לִרְאוּתָהּ
 430 בָּנוֹתֵי תִלְכֶּנָּה בְּתוֹךְ הָעָם וַתִּמְצְאנָה וַתִּבְאִינָה
 הַיֶּלֶד
 431 הִילִיכִי הַיֶּלֶד וַתְּבִיֵּאֵהוּ אֶל מָרְיָם הַיּוֹשֶׁבֶת עִם בָּתָּהּ
 בְּעִירָךְ
 432 וַתֹּאמֶר לְבָנוֹתֶיהָ לָמָּה לֹא שְׁלַחְתֶּן הַכִּלִּים אֲשֶׁר
 שָׂאֵלְתִי מִכֶּן
 433 הַנְּבִיָּאָה אֲשֶׁר רָאִית בַּשַּׁעַר שָׂאֵלָה אֶת הַנָּשִׁים
 לֵאמֹר לָמָּה לֹא פָקַדְתֶּן אֶת בָּנוֹתֵי
 434 אִם לֹא תִשְׁמְרֵי הַיֶּלֶד הַזֶּה לֹא תִתֵּן לָךְ בֵּת
 פָּרְעָה שְׂבָרָךְ
 435 וַתֹּאמֶר אִם סִסְרָא אִיָּה רַבָּב בְּנֵי וַתַּעֲנִינָה הַנָּשִׁים
 אָף הִיא תָשִׁיב אֲמָרֶיהָ לָהּ
 436 וְאֵת בָּתִּי קוֹמִי צֵאי אֶל הַמֶּלֶכָּה אֲשֶׁר שָׁמְרָה
 אֶתְּךָ וַתִּתֶּנָּה לָךְ כָּלִי הַזֶּה
 437 הִנֵּה זֹאת אֲשֶׁר רָאִית הַיּוֹם וְאֲשֶׁר מִשְׁתָּה הַיֶּלֶד
 מִהַמָּוִם הִיא בֵּת פָּרְעָה

SECTION 2.

--- and nurse it for me, and I will give thee thy wages. -----

438. O, princess, restore to me the jewels of gold which I brought to thy house to shew them to thy daughter.

439. Nurse this child for me, and I will send thy wages to thee from day to day by the hand of my wife.

440. The hired servants demanded their wages from the captains of the host before they drew near to the city.

441. The daughter of Pharaoh found the child and said, This is one of the Hebrews' children.

442. And she called his name Moses, and she said, Because I drew him out of the water.

443. Behold, I have given you your wages; arise ye and go up from amongst this people.

444. And she said to the two women, Go, return each to her mother's house; why will ye go with me?

445. Go in peace, and the God of Israel grant thee thy petition that thou hast asked of Him.

446. Hagar! whence comest thou, and whither wilt thou go? and she said, I flee from the face of my mistress Sarah.

447. And the woman said to her sisters, Let us go and visit the daughters of the deceased princess.

448. When Deborah judged Israel, did not the wife of Heber slay Sisera who had fled to her dwelling?

SECTION 2.

thy wages shall give and I for me nurse him

וְהִינֵקְהוּ לִי וְאֲנִי אֶתֵּן אֶת שְׂכָרְךָ

הַשָּׂרָה הַשִּׁיבִי לִי אֶת כָּלִי הַזֶּהב אֲשֶׁר הֵבֵאתִי 438
לְבֵיתְךָ לְהִרְאוֹתָם לְבִתְךָ

הִינִיקִי לִי אֶת הַיֶּלֶד הַזֶּה וְאֲנִי אֲשַׁלַּח לְךָ שְׂכָרְךָ 439
מִיּוֹם לְיוֹם בֵּינִי אֲשֵׁתִי

הַשְּׂכִירִים שְׂאֵלוּ שְׂכָרָם מִשָּׂרִי הַחִיל בְּשָׂרָם וּקְרָבוֹ 440
אֶל הָעִיר

בֵּת פְּרָעָה מִצָּאָה הַיֶּלֶד וְתֹאמַר מִיִּלְדֵי הָעֶבְרִים 441
זֶה

וְתִקְרָא שְׁמוֹ מֹשֶׁה וְתֹאמַר כִּי מִן הַיָּמִים מָשִׁיתָהוּ 442

הִנֵּה נָתַתִּי לָכֶן שְׂכָרְכֶן קִמְנָה צְאִינָה מֵתוֹךְ הָעָם 443
הַזֶּה

וְתֹאמַר לַשְּׁתִּיָּהֶן לִכְנָה שְׂבָנָה אִשָּׁה לְבֵית אִמָּה 444
לָמָּה תִּלְכְּנָה עִמִּי

לָכִי לְשָׁלוֹם וְאֵלֶיּוּ יִשְׂרָאֵל יִתֵּן לְךָ אֶת שְׂאֵלְתְּךָ 445
אֲשֶׁר שְׂאֵלְתָּ מֵעַמּוֹ

הָגֵר אִי מִזֶּה בָּאת וְאָנָּה תִּלְכִּי וְתֹאמַר מִסְּנֵי שָׂרֵי 446
גְּבֻרָתִי אֲנֹכִי בִּרְחַת

וְתֹאמַר הָאִשָּׁה אֶל אַחֲתָהּ גִּלְגָּד וְנִפְקֹד אֶת בָּנוֹת 447
הַשָּׂרָה אֲשֶׁר מֵתָה

בְּיָמַי שִׁפְטָה וְדִבְרָה אֶת יִשְׂרָאֵל הֲלֹא אִשָּׁת חֵבֶר 448
הִרְגָּה אֶת סִיסְרָא בְּבָרְחוֹ לְמָקוֹם מוֹשְׁבָתָהּ

SECTION 3.

- - - And the woman took the child and nursed it.

449. And his mother took him and nursed him, and Pharaoh's daughter gave her wages.

450. Adam beheld her and said, She shall be called woman, because she was taken out of man.

451. And the Egyptian and Hebrew women came to see the host going forth to the battle.

452. The Hebrew woman nursed the child, and received her wages from the hand of Pharaoh's daughter.

453. If the nurses will not receive their wages, we will give them gold ornaments.

454. Thou knowest not, O princess, that the child whom thou hast found shall lead forth all his people from Egypt.

455. And thou, hast thou given their wages to the women whom Pharaoh's daughter ordered to guard the child?

456. Ye knew not, then, that the woman who received the child to nurse it, was verily its mother?

457. She said to the women, Lo, I have given you these jewels to give to your daughters and their children.

458. My daughters saw their sisters, and brought garments for them, and gave them their own jewels of gold.

459. The prophetess saw your sisters talking with mine in the way, and she sent them to your houses.

460. We have indeed seen thy sons and thy daughters, O Naomi, but not thy brothers and thy sisters.

461. On that day the whole of the Hebrew host passed through the great waters on foot into the wilderness.

462. And her mother came to her and said, Where is the child whom Pharaoh's daughter found?

SECTION 3.

nursed him

וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתְּנִיקֵהוּ

וַתִּקְחֵהוּ אִמּוֹ וַתְּנִיקֵהוּ וַתֵּתֶן לָהּ בֵּת פְּרָעָה אֶת שְׂכָרָהּ 449

וַיֵּרָאָה אָדָם וַיֹּאמֶר לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ 450

לָקְחָהּ זֹאת

וַתְּבַאֲנֶה הַמִּצְרִיּוֹת וְהָעֵבְרִיּוֹת לְרֹאוֹת הַחִיל 451

בְּצִאתוֹ לַמִּלְחָמָה

הָעֵבְרִית הַיִּנִּיקָה אֶת הַיֶּלֶד וּלְקַחָהּ שְׂכָרָה מִיַּד 452

בֵּת פְּרָעָה

אִם הַיִּנִּיקוֹת לֹא תִקְחֶנָּה שְׂכָרָן נָתַן לָהֶן כָּלִי זָהָב 453

לֹא תִדְעִי אֶת הַשָּׂרָה כִּי הַיֶּלֶד אֲשֶׁר מִצָּאת יוֹצִיא 454

כָּל עַמּוֹ מִמִּצְרַיִם

וְאֶת הַנִּתְּתָ שְׂכָר לְנָשִׁים אֲשֶׁר צִוְּתָה עֲלֵיהֶן בֵּת 455

פְּרָעָה לְשֹׁמֵר הַיֶּלֶד

אֶתֶּן לֹא יִדְעֶתָן בְּיוֹם הַהוּא כִּי הָאִשָּׁה אֲשֶׁר לָקְחָהּ 456

הַיֶּלֶד וַתְּנִיקֵהוּ הִיא הִיא אִמּוֹ

וַתֹּאמֶר לְנָשִׁים הֵן נִתְּתִי לָכֵן כָּלִי הַזֶּה בְּהַזְבֵּה הָאֵלֶּה 457

לְתַתָּם לְבָנוֹתֵיכֶן וּלְיִלְדֵיהֶן

אֲנִי רָאוּ בָנוֹתִי אֶת אַחֹתֶיהֶן וַתְּבִיאֵנָה לָהֶן שְׂמֻלוֹת 458

וַתְּתַנֶּינָה לָהֶן כָּלִי זָהָב אֲשֶׁר לָהֶן

הַנְּבִיאָה רָאֲתָה אַחֹתֵיכֶן מְדַבְּרוֹת עִם אַחֹתִי 459

בְּדֶרֶךְ וַתִּשְׁלַחֵן לְבִתֵּיכֶן

נָעָמִי אִמָּנָה רָאִינוּ בְּנֵינוּ וּבָנוֹתֵינוּ אִךְ לֹא אַחֲנוּ 460

וְאַחֲיוֹתֵינוּ

בְּיוֹם הַהוּא עָבַר כָּל הַצָּבָא הָעֵבְרִי בְּרִגְלָם בְּתוֹךְ 461

מַיִם רַבִּים לְלָקֶת אֶל הַמִּדְבָּר

וַתְּבֹא אִמָּהּ אֵלֶיהָ וַתֹּאמֶר אֵינִי הַיֶּלֶד אֲשֶׁר מִצָּאתָ 462

בֵּת פְּרָעָה

TEXT XXXIII.

Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

463. Then the woman said, Let thy daughter speak one word, O my father; and he said to her, Say on.

464. It may be, that the queen will listen to thy words, O my daughter, and will do according to thy request.

465. If there be room in thy father's house, my two daughters will lodge there this night.

466. Tell me now, I pray thee, whose house is this, and whose daughters are these who are with thee.

467. And it came to pass that they saw the daughters of men that they were fair, and they took to themselves wives.

468. They saw the women and said to them, Is the seer here? and they said, Yes, Behold he is before you.

469. And she told him all the words of the prophet, and all those signs came to pass that day.

470. Who told thy daughters that there was room for them to lodge in the house of thy sisters?

471. Arise, O ye daughters of Sion, go forth, serve the Lord in the place which the king hath shewed.

472. And yet verily she is my sister, my father's daughter but not my mother's, and she became my wife

473. Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God my God.

TEXT XXXIII.

- room inform
 בַּת מִי אֶת הַגִּידִי נָא לִי הַיֵּשׁ בֵּית אָבִיךָ מְקוֹם
 לָנוּ לָלִין to lodge
 463 וַתֹּאמֶר הָאִשָּׁה אָבִי תִדְבֹר נָא בֵּיתָךְ דְּבַר וַיֹּאמֶר
 לָהּ דַּבְּרִי
 464 אוֹלִי תִשְׁמַע הַמִּלְכָּה לְדִבְרֶיךָ בְּתִי וְתַעֲשֶׂה
 כְּשֵׁאלֶתְךָ
 465 אִם יֵשׁ מְקוֹם בְּבֵית אָבִיךָ שְׁתִּי בְנוֹתִי תְלִינִינָה שָׁם
 בְּלִילָה הַזֶּה
 466 הַגִּידִי נָא לִי לְמִי הַבֵּית הַזֶּה וּבָנוֹת מִי אֵלֶּה
 אֲשֶׁר עִמָּךְ
 467 וַיְהִי כִי רָאוּ אֶת בָּנוֹת אָדָם כִּי מְבוֹת הָיָה וַיִּקְחוּ
 לָהֶם נָשִׁים
 468 רָאוּ אֶת הַנָּשִׁים וַיֹּאמְרוּ לָהֶן הַיֵּשׁ בָּזָה הָרָאָה
 וַתֹּאמְרוּ יֵשׁ הֵנּוּ לַפְּנִיכָם
 469 וַהֲיָא הַגִּידָה לוֹ כָּל דְּבָרֵי הַנְּבִיא וַיָּבֵאוּ כָּל הָאֲתוֹת
 הָאֵלֶּה בַּיּוֹם הַהוּא
 470 מִי הַגִּיד לְבָנוֹתֶיךָ כִּי יֵשׁ מְקוֹם לָהֶן לָלִין בְּבֵית
 אַחֹתֶיךָ
 471 קָמְנָה בָנוֹת צִיּוֹן צְאִינָה וַעֲבַדְנָה אֶת אֲדֹנֵי בַּמְּקוֹם
 אֲשֶׁר הָרָאָה הַמִּלְכָּה
 472 וְגַם אִמָּנָה אַחֲתִי הִיא בַת אָבִי אֲנִי לֹא בַת אִמִּי
 וַתְּהִי לִי לְאִשָּׁה
 473 אֵל אֲשֶׁר תִּלְכִּי אֵלַי וּבִאֲשֶׁר תְּלִינִי אֵלַי עִמָּךְ
 עִמִּי וְאֵלֶיךָ אֵלֹהֵי

TEXT XXXIV.

The Lord of Hosts mustereth the host of the battle.

474. The inhabitants of the great and goodly city exalted themselves above all nations and all peoples;

475. They were renowned in all lands for their prowess in war and their skill in all the arts;

476. And the king hearkened to the voice of his councillor and he built great walls and gates and many towers to the city;

477. And the citizens conspired against him; and the king fled by night to the island kingdom, he and all his house;

478. Then arose a mighty monarch who had many horses and chariots, soldiers and arms, and great ships of iron;

479. And he mustered his host to pass through the realm to make war against the princes of the neighbouring territory;

480. And these went up against him like a whirlwind and prevailed and drove him and his army from before them;

481. And they took the great king and his chiefs and all the valiant leaders of his host and put them in ward;

482. And his servants in the great city arose against him, they banished the queen and her son, and seized his kingdom;

483. They fitted out great ships of war, and procured weapons from over the sea, that they might drive out the allies;

484. And the kings went up against that great city, and built towers and trenches, and discharged missiles of fire at it;

485. And the towers of the great city were broken up, and all the leaders and their whole host were taken into captivity.

TEXT XXXIV.

mustereth

יִי צְבָאוֹת מִפְקֹד צָבָא מִלְחָמָה

יִשְׁבִּי הָעִיר הַגְּדֹלָה וְהַמְּבֹהֶה הַתְּגַדְּלוּ עַל כָּל הַגּוֹיִם 474
וְעַל כָּל הָעַמִּים

וַיְהִי שֵׁם לָהֶם בְּכָל הָאָרֶץ עַל גְּבוּרָתָם בַּמִּלְחָמָה 475
וְעַל שְׂכָלָם בְּכָל מְלָאכָה

וַיִּשְׁמַע הַמֶּלֶךְ בְּקוֹל יַעֲצוֹ וַיִּבֶן חֲמוֹת גְּדֻלוֹת 476
וַיִּשְׁעָרִים וּמִגְדָּלִים רַבִּים לָעִיר

וַיִּתְנַפְּלוּ בּוֹ אַנְשֵׁי הָעִיר וַיִּבְרַח הַמֶּלֶךְ לַיְלָה אֶל אִי 477
הַמַּמְלָכָה הוּא וְכָל בֵּיתוֹ

אִזּוֹ קָם מֶלֶךְ גְּבוּר וְלוֹ סוּס וּרְכָב רַב וְאַנְשֵׁי וְכָלִי 478
מִלְחָמָה וְאַנְיּוֹת בְּרוֹזַל גְּדֻלוֹת

וַיִּפְקֹד אֶת צְבָאוֹ לַעֲבֹד בָּאָרֶץ לְהִלָּחֵם בַּשָּׂרִים 479
הַקָּרָבִים אֶל אֶרְצוֹ

וְאַלֶּהָ עָלָיו עָלָיו כַּסְעָרָה וַיִּגְבְּרוּ עָלָיו וַיִּגְרָשׁוּ אֹתוֹ 480
וְאֵת חֵילוֹ מִפְּנֵיהֶם

וַיִּקְחוּ אֶת הַמֶּלֶךְ הַגָּדוֹל וְאֵת שָׂרָיו וְאֵת כָּל שָׂרֵי 481
צְבָאוֹ הַגְּבוּרִים וַיִּשְׁיִמוּם בַּמִּשְׁמָר

וַיִּקְוִמוּ עָלָיו עֲבָדָיו אֲשֶׁר בָּעִיר הַגְּדֹלָה וַיִּשְׁלְחוּ אֶת 482
הַמַּלְכָּה וּבְנָהּ וַיִּקְחוּ מִמַּלְכָּתוֹ

וַיִּכְנִינוּ אַנְיּוֹת מִלְחָמָה גְּדֻלוֹת וַיָּבִיאוּ כָלִי מִלְחָמָה 483
מֵעַל הַיָּם לָגֶרֶשׁ בָּהֶם בַּעֲלֵי הַבְּרִית

וַיַּעֲלֵי הַמַּלְכִּים עַל הָעִיר הַגְּדֹלָה הַזֹּאת וַיִּבְנוּ 484
מִגְדָּלִים וַחֲל וַיִּשְׁלִיכוּ בָּהָּ חֲצֵי אֵשׁ

וַיִּבְקְעוּ מִגְדָּלֵי הָעִיר הַגְּדֹלָה וַיִּשְׁבּוּ כָּל הַשָּׂרִים וְכָל 485
צְבָאָם

EXERCISES ON THE PERSONAL PRONOUNS AND THE TWO TENSES.

Masculine.

1. I have guarded thee, and I will guard thee still.
2. Thou hast guarded him, and thou wilt guard him still.
3. He guarded us, and he will guard us still.
4. We guarded you, and we will guard you still.
5. Ye guarded them, and ye will guard them still.
6. They guarded me, and they will guard me still.

Feminine.

7. Thou hast guarded her, and wilt guard her still.
8. She hath guarded thee, and she will guard thee still.
9. Ye guarded them, and will guard them still.
10. They have guarded you, and they will guard you still.

Masculine.

1. ānōkhī shāmārtī ōthkā, vaāni eshmōr^ekā ōd
2. āttāh shāmārtā otho, v^eattāh thishm^erēhū ōd
3. hū shāmār ōthānū, v^ehū yishm^erēnū ōd
4. ānāknu shamar^enu ēthkhēm, vaānāknu nishmār^ekhem ōd
5. āttēm sh^emārtem othām, v^eattem tishm^erūm ōd
6. hēm sham^eru othī, v^ehēmmāh yishmerūnī ōd

EXERCISES ON THE PERSONAL PRONOUNS AND THE TWO TENSES

- 1 אֲנִכִּי שָׁמַרְתִּי אֶתְךָ וְאֲנִי אֲשָׁמְרֶךָ עוֹד
- 2 אַתָּה שָׁמַרְתָּ אֹתוֹ וְאַתָּה תִּשְׁמְרֶהוּ עוֹד
- 3 הוּא שָׁמַר אֶתְנוּ וְהוּא יִשְׁמְרֵנוּ עוֹד
- 4 אֲנַחְנוּ שָׁמַרְנוּ אֶתְכֶם וְאֲנַחְנוּ נִשְׁמָרְכֶם עוֹד
- 5 אַתֶּם שָׁמַרְתֶּם אֹתָם וְאַתֶּם תִּשְׁמְרוּם עוֹד
- 6 הֵם שָׁמְרוּ אֹתִי וְהֵמָּה יִשְׁמְרוּנִי עוֹד

-
- 7 אַתָּ שָׁמַרְתָּ אֶתָּה וְאַתָּ תִּשְׁמְרֶיהָ עוֹד
 - 8 הִיא שָׁמְרָה אֶתְךָ וְהִיא תִּשְׁמְרֶיךָ עוֹד
 - 9 אַתָּן שָׁמַרְתֶּן אֹתָן וְאַתָּן תִּשְׁמְרוּן עוֹד
 - 10 הֵן שָׁמְרוּ אֶתְכֶן וְהֵנָּה תִּשְׁמְרוּכֶן עוֹד
-

Feminine.

7. ät° shamart° othāh, v°at° tishmerīah ōd
8. hī shām°rah othākh, v°hī thishm°rēkh ōd
9. ättēn sh°mar°tēn othān, v°atten tishm°rūn ōd
10. hēn shām°rū ēthkhēn, v°hēnnāh thishm°rūkhēn ōd

EXERCISES ON THE POSSESSIVE PRONOUNS.

These Sentences are all to be mastered.

1. Thy son and his servant found my friend with our guest in their vineyard.
 2. Thy sons and his servants saw my friends with our guests in their vineyards.
 3. Oh princess, her daughter has not returned with thy sister from their vineyard.
 4. Oh Queen, her daughters have returned with thy sisters to their vineyards.
 5. Shepherds! go ye to your pasture and guard your herds by night with your brethren.
 6. Shepherdesses! come ye to your field and watch over your flocks by day with your sons.
-
7. His brother hath given gold to me and also to him, and a horse for thee, oh my son.
 8. His brothers have given silver to us and also to her, and an earring for thee, oh my daughter.
1. bīnka v^əābhdo mātsu ēth rēi im or^əkēnu bh^əkārmām
 2. bāneykha vāābhādaiv rāu ēth rēai im or^əkēynu bh^əkārmēyhem
 3. hāsārāh bittāh lo shāvāh im akōthēkh mikarmān
 4. hāmmālkāh b^ənothēhā lo shābhū im akōthāyikh l^əkārmeyhen
 5. hārōym l^əkhu l^əmir^əākhem v^əshīm^əru tson^əkhem bālāylāh im akēykhem
 6. hārōōth lēkh^ənāh lisād^əkhen v^əshiq^ədu āl edrēykhen yomām im beneykhen
 7. ākiv nāthān lī v^əgām lō zāhābh ū^əlkāh bhēnī nāthān sūs
 8. ēkāiv nāth^ənū lānū v^əgām lāh kēsēph v^əlakh bittī nāth^ənū āgīl

EXERCISES ON THE POSSESSIVE PRONOUNS.

1 בְּנֵי וְעַבְדֵי מֵאֵשׁ אֶת רֵעִי עִם אֲרֻמִּי בְּכֻרָם

2 בְּנֵי וְעַבְדֵי רֵאשִׁי אֶת רֵעִי עִם אֲרֻמִּי בְּכֻרָמִי

3 הַשָּׂרָה פָּתָה לֹא שָׁבָה עִם אֲחֻיָּתָהּ מִצֻּרָהּ

4 הַמִּלְכָּה פְּנוּתָהּ לֹא שָׁבָה עִם אֲחֻיָּתָהּ לְבָרָמִיָּהּ

5 הָרֵעִים לָכֵן לְמִרְעָכֶם וְשִׁמְרוּ מֵאֲנֹכֶם בְּהִלָּה עִם אֲחֻיָּכֶם

6 הָרֵעוֹת לָכֵן לְשֹׂרָן וְשִׁמְרוּ עַל אֲדֻרָתָן יוֹשֵׁם עִם בְּנֵיהֶן

7 אֲחֻי נָתַן לִי וְגַם לִי זָהָב וְלֵךְ בְּנִי נָתַן סוּם

8 אֲחֻי נָתַנִּי לָכֵן וְגַם לִי פָסָף וְלֵךְ פָּתִי נָתַנִּי אֶגְלִל

TEXT VII.

רָאוּ רְאִינוּ כִּי־הָיָה יִי עֲמָדָה

פז וְהָיָה כַּאֲשֶׁר נִלְכַּד לְאֶרֶץ הַזֹּאת נִרְאָה מַלְכֵי הָעָרִים
אֲשֶׁר עַל הַהָרִים

פח הֲלֹא יִלְכַּד הַשָּׁמַר אֶתָּנוּ לְרֹאוֹת הָעִיר וְהָעֲמָלִים
בָּהּ

פט וַיֹּאמֶר הָרֹאֶה לְאִישׁ שָׁלוֹם לָהּ וּלְכָל אֲשֶׁר עִמָּהּ
בְּבֵיתָהּ

צ וַיְהִי בַעֲלֹת מִשָּׁה עַל הָהָר הַטּוֹב הָיָה רָאָה רָאָה
הָאֶרֶץ הַטּוֹבָה הַזֹּאת

צא הַיִּירָת עֲמָנוּ וַיִּזְכְּרָתָנוּ בַּעֲבוּדָתָנוּ בְּאֶרֶץ אֲשֶׁר
הוֹצֵאתָנוּ מִשָּׁם

צב הֲלֹא שָׁקֵד שָׁקֵדנוּ בְּבֵיתָהּ וְשָׁמַר שָׁמַרְנוּ אֶת כָּל
אֲשֶׁר לָהּ בּוֹ

צג כִּי הָיִינוּ עֲבָדִים בְּאֶרֶץ הַזֹּאת וַיּוֹצִיאָנוּ יִי מִשָּׁם
וּבְנִינוּ אֶתָּנוּ

צד מֶה גָּדוֹל הַשָּׁלוֹם אֲשֶׁר אָתָּה נָתַן לַהֲלָכִים לְפָנֶיהָ
בְּצֶדֶק

צה כִּי יַעֲלוּ בְנֵי יִשְׂרָאֵל לִירוּשָׁלַם מִיָּמִים וְיָמִימָה רָאָה
נִרְאָה אֶת הַנְּבִיא

צו שָׁמַר שָׁמַרְנוּ תּוֹרַת יִי וְנָתַן שָׁלוֹם לָנוּ וּלְבָנֵינוּ

צז וַיַּעַל הָאִישׁ עִם בָּנָיו וְכָל הָעֲבָדִים אֲשֶׁר לוֹ לְרֹאוֹת
הָעִיר הַגְּדֹלָה

SECTION 2.

וַיִּצְיֹאֵהָ יְיָ אֱלֹהֶיהָ מִשֵּׁם

עו המלך לא יתן לה הארץ הזאת כי לא שמרת
תורתו

עז הלא שמעת כי העבדים בנו ערים גדלות בארץ
מצרים

עח מה צדקו כל החקים והמשפטים אשר נתן יי
לפני הגוי

עט עבדי זכרו תורת הצידיקה ביום אשר יצאו מבית
עבדים

פ לא זכר כי כל הבונים בעיר הזאת עמלו בביתו
יומים

פא אלהים משפטיה למלך תן וצדקתה לבן מלך

פב זכרו יי אשר הוציא אתכם ובגידכם ממצרים אל
הארץ הטובה הזאת

פג הלא זכרת העיר אשר הלך המלך שם ובנה לו
בית גדול בה

פד זכר יום צאתה מהארץ הזאת כי יי אלהיה שמרה

פה כֹּאֲשֶׁר הוֹצִיא אֶת יִשְׂרָאֵל מִשֵּׁם וְנָתַן לָכֶם אֲרָצוֹת
הַגִּוִּים

פו הלא מלך המלכים השמיע לכם מה טוב ומה
תורת יי

TEXT VI. SECTION 1.

וְזָכַרְתָּ כִּי-עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם

סה וַיַּעֲלוּ עֲבָדֵי הַמֶּלֶךְ לָאָרֶץ הַזֹּאת וַיִּבְנוּ לָוֶּי עִיר עַל
הַהָר

סו לָמָּה לֹא זָכַרְתָּ הַיָּמִים אֲשֶׁר עֶבֶד הָיִיתָ בְּאֶרֶץ
מִצְרַיִם

סז וַיֹּאמְרוּ הָעֲבָדִים לַבּוֹנִים לֵאמֹר שְׁקֹדוּ עַל בֵּית
הַמֶּלֶכָה וְשִׁמְרוּהָ

סח מִי גֹוִי אֲשֶׁר נָתַן לוֹ תוֹרָה צְדִיקָה כְּזֹאת אֲשֶׁר
הַשָּׁמַיִם הַיּוֹם

סט זָכְרוּ כִּי יִי שְׁמֶרְכֶם בְּכָל יָמֵי עַבְדַּתְכֶם בְּמִצְרַיִם

ע עֲבָדָיו בְּשָׂרוֹ יִשׁוּעַת בֵּית יִשְׂרָאֵל בְּכָל הָאֲרָצוֹת

עא וְאַתָּה הַמֶּלֶךְ לָמָּה לֹא שְׁמַרְתָּ הַחֲקִים אֲשֶׁר נָתַן
אֱלֹהִים לְיִשְׂרָאֵל

עב צִדְקָתוֹ כְּהָרִים גְּדֹלִים הַגְּדִיל תוֹרָתוֹ

עג לֹא עָמַלְתָּ לִשְׂוֹא בַּבַּיִת אֲשֶׁר הַמֶּלֶךְ בָּנָה לִי עַל
הַר הַבְּרָמָל

עד וְאַתָּה בֶּן אָדָם זָכַר כָּל הַתּוֹרָה הַזֹּאת וְהַשָּׁמַיִם
בְּאֶרֶץ הַזֹּאת

עה לָמָּה לֹא הִזְכַּרְתָּ אֶל הַמֶּלֶךְ אֶת הָאֲנָשִׁים הָעֹמְלִים
בְּבֵיתוֹ

TEXT V.

- אם יי לא יבנה בית שוא עמלו בוניו בו
 נד למה לא יבנה המלך עיר על ההר ובתים גדלים
 לשמרו
 נה יי שמר העיר ולא עמלו שוא בוניו בו
 נו משמיצי הקיר ומשפטי בגדים עמלו שוא בעירכם
 נז לא שמע המלך לעציו ונתן בתים לשמרי העיר
 נח הבונים עמלו יום יום בביתכם ואנשי העיר
 שמרו בו
 נט מי יתן שלום לעיר ציון מי יתן ישועת ישראל
 ס מה לכם ולשלום מה השלום לרשעים אשר לא
 ישמעו לתורת יי
 סא לא בי מלך ומלך על ישראל ויאמר שמואל הלא
 יי אלהיכם מלכם
 סב הלא אמר לכם האיש לאמר שקדו ושמרו בית
 היעץ
 סג הלא שמעו כל בניו השמועה כי מבשרי שלום
 עלו לציון
 סד השלום לכם לבניכם ולבני בניכם ויאמרו שלום

TEXT IV.

אם יי לא ישמר-עיר שווא שקד שומר

מג לא ישמר הגוי אשר לא שמע אל החקים אשר נתן לו

מד הלא השמיע המלך תורתו לאנשים השמרים העיר הגדלה

מה אם המלכים לא ישמרו תורת יי לא יתן שלום לגוים

מו השמרים לא שקדו ומלכי האמרי עלו על העיר

מז עלו בלכם לעירכם ושמעו אל חקי מלככם הגדול

מח לא ילכו לפני השפטים למשפט ולא לפני היעצים לעצה

מש אשרי המלך אשר לו יעצים טובים ושפטים צדיקים בכל ממלכתו

נ רגלו מרגליו העיר הגדלה על ההר כי לא שקדו השמרים

נא המלך ויעציו לא שמרו ללכת בתורת יי

נב שווא לכם ללכת בעצת רשעים כי שווא לא ישמע אל

נג שקדו ושמרו את כל התורה הזאת אשר יי לא נתן לכם לשווא

TEXT III.

אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ בְּעֵצַת רָשָׁעִים

לב אֲשֶׁרִי הָאִישׁ הַטּוֹב אֲשֶׁר הִלֵּךְ בְּעֵצַת יַעֲצִים
צַדִּיקִים

לג כִּי אֵל גָּדוֹל יִי וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים

לד אֲשֶׁרִי הַצַּדִּיקִים הַחֲלָכִים בְּתוֹרַת אֱלֹהֵי יִשְׂרָאֵל

לה לָכֵן בַּחֲקִים וּבַמִּשְׁפָּטִים אֲשֶׁר הַשְׁמִיעַ יִי לָכֵן
הַיּוֹם

לו אֲשֶׁרִיכֶם הַמִּשְׁמִיעִים תּוֹרַת יִי לְכָל הַגּוֹיִם

לז עָלוּ וּבִשְׂרוּ לַגּוֹיִם הַחֲקִים אֲשֶׁר נָתַן יִי לַפְּנִיכֶם

לח הַמְּלָכִים הַמְּלָכִים עַל הָרִי אֲדוֹם הִלְכּוּ בְּעֵצַת
הָרָשָׁעִים

לט לָמָּה לֹא הַשְׁמִיעוּ מִזְבְּחֹתוֹ וּגְדוּלָּתוֹ לְמַלְכֵי
הַגּוֹיִם

מ יִשְׁפֹּט יִי הַשֹּׁפֵט הַיּוֹם מִי הַצַּדִּיק וּמִי הָרָשָׁע

מא הֲלֹא יַעֲצוּכֶם מַלְכֵיכֶם לָלֶכֶת בַּחֲקֵי אֲדָנִי

מב עָלוּ הַיַּעֲצִים עַל הַהָרִים לְבִשָּׁר יִשׁוּעָה וְשָׁלוֹם

TEXT II. SECTION 1.

וּמִי גֹי גָדוֹל אֲשֶׁר-לוֹ חֻקִּים וּמִשְׁפָּטִים צְדִיקִים

כב מֶה טֹבוֹ הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר הִשְׁמִיעַ אֹדְנִי
לְיִשְׂרָאֵל

כג מִי גֹי אֲשֶׁר מָלַךְ הַמְּלָכִים הִשְׁמִיעַ צְדָקָתוֹ לוֹ

כד מִי הַצְדִּיק אֲשֶׁר הִשְׁמִיעַ לְגֻזְיוֹ חֻקֵּי אֹדְנִי

כה הִשְׁמִיעֵנִי לְגֻזִּים צְדָקַת אֱלֹהֵי יִשְׂרָאֵל וַיְשׁוּעָתוֹ
הַגְּדֹלָה

כו עָלֹו מְלָכִים וּגְדָלִים עַל הַהָרִים לְבִשֵּׁר יְשׁוּעָתוֹ

SECTION 2.

כז כָּל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נָתַן לְפָנֶיכֶם
הַיּוֹם

כז גָּדוֹל וְצָדִיק אֹדְנִי גְדֹלָה וְצְדִיקָה תּוֹרָתוֹ

כח אָמְרוּ מְלָכֵי הַגּוֹיִם מֶה טוֹבָה צִיּוֹן שְׁלוֹם שְׁלוֹם
לְצִיּוֹן

כט מִבְּשָׂרִים עָלָיו וַנִּתְּנוּ כָּל הַתּוֹרָה הַזֹּאת לְפָנֵי
הַמֶּלֶךְ וְהַמְּלָכָה

ל שָׁמְעוּ אֵל תּוֹרָתוֹ אֲשֶׁר אָנֹכִי נָתַן לְפָנֶיכֶם וּלְפָנֵי
כָּל יִשְׂרָאֵל הַיּוֹם

לא שְׁלוֹם לָכֶם וּלְכָל מִשְׁמִיעֵי יְשׁוּעָתִי אֹדְנִי לְכָל
הַגּוֹיִם

SECTION 4.

אמר לציון מלך אלהיו

יא ציון מזה נאוו על הריו רגלי מבשרי ישועת
אלהים

יב עלו מבשרי שלום השמיעו ישועת אלהים לציון
יג מה אמר המלך הטוב מה אמרים משמיעי ישועה
ומבשרי שלום

יד המלך על הר ציון השמיע ישועה ושלום
טו מה אמר המבשר לישראל מלך המלכים מלך על
הר ציון

טז משמיעי ישועה עלו על הרי גלבץ לבשר שלום
יז עלו המבשרים לאמר אלהי השלום מלך על הר
ציון

יח מלכים המלכים על הרי גלבץ עלו על ציון
יט למה עלה מרגל על הרי מלכי עמון ואדום
כ ציון מלך אלהיו מלך המלכים מלך על הריו
כא מה-נאוו על הר ציון רגלי משמיעי ישועתה
ושלומה

TEXT I. SECTION 1.

מֶה־נָּאוּי עַל־הָהָרִים

א נָאוּי הָהָרִים

ב מֶה נָּאוּי הָהָרִים

ג מֶה עַל הָהָר

SECTION 2.

רְגִלִי מִבֶּשֶׁר מְשֻׁמֵּעַ

ד נָאוּי רְגִלִי הַמִּבֶּשֶׁר

ה עַל הָרִי גִלְגֹּל מִבֶּשֶׁר

ו עַל הָהָרִים רְגִלִי מִבֶּשָׂרִים

SECTION 3.

שָׁלוֹם מִבֶּשֶׁר טוֹב מְשֻׁמֵּעַ יְשׁוּעָה

ז מֶה טוֹבוֹ מִבֶּשָׂרִי שָׁלוֹם

ח שָׁלוֹם לַמִּבֶּשֶׁר הַטוֹב הַמְשֻׁמֵּעַ יְשׁוּעָה עַל הָהָרִים

ט עַל הָהָרִים רְגִלִי מִבֶּשָׂרִי שָׁלוֹם וּמְשֻׁמֵּעִי יְשׁוּעָה

י מְשֻׁמֵּעִי יְשׁוּעָה מִבֶּשָׂרִים שָׁלוֹם שָׁלוֹם

CRITICAL NOTICES

OF THE MASTERY SERIES.

‘At the commencement of this year we favourably noticed one of the useful series of text-books produced by Mr. Prendergast, viz. “The Hebrew Manual.” Now the “Latin Manual” lies on our table, and under the same system the student is made acquainted with the language without a previous knowledge of grammar. The “Mastery system” is quite original, and would either enable an adult to learn Latin without the help of a teacher, or form a most useful precursor to the Technical Grammar, which, according to Mr. Prendergast, should not be attempted by boys under thirteen. The syntax is exemplified in the body of the Manual, while the Epitome of the Accidence shews the mechanism of the language. A series of sentences, with their English versions, are so arranged, that they shall embrace every construction, inflection, and word of the text, and these are to be thoroughly learned by heart. By this means great facility is attained in oral composition. . . . Mr. Prendergast insists emphatically on a complete “Mastery” of each sentence before proceeding to the [next] portion, as he judges it a waste of time to do anything short of that desirable end; and hence comes the title of a most useful series of handbooks.’—*Oxford Undergraduates’ Journal*, October 17, 1872.

‘. . . . If Mr. Prendergast had done no more than turn out some new books of sentences no worse than the rest, we should see no occasion to quarrel with him. But what he has done is in fact very different. The *Mastery* of Languages, as he calls the method which he claims to have invented or perfected, is not a pretence or shadow, but a definite and intelligible method. . . . We agree with Mr. Prendergast that it cannot be right to learn Latin and Greek one way and modern languages another way, on the absurd supposition that the former are dead and the latter living; and we further agree that the present scholastic method, which some schoolmasters actually want to extend to modern languages, is distinctly wrong. . . . If a formula there must be, Mr. Prendergast’s is more elastic and reasonable than most others. . . . There can be little doubt that, for the purpose of acquiring

complete command of a limited vocabulary, nothing better could well be devised. A learner who has gone conscientiously through one of these books, ought, at the end, to have everything in it at the tip of his tongue. Even one knowing something of the language in a general way might find it worth while, if he wanted for some special purpose to get up some special set of words, such as the terms of art proper to a science or business, to make himself familiar with them by Mr. Prendergast's plan. . . . New invention. . . . A good point is the Appendix of couplets—i. e. pairs of sentences, constructed on identical models, so that all the words are interchangeable and continue to make sense. These, if properly worked, cannot fail to be useful, with or without the other features of the system.'—*Saturday Review*, November 23, 1872.

'The object of this new system of teaching Latin composition is to impart a knowledge of the elements of grammar, pure and simple, by familiarising the mind of the beginner very gradually with the construction and inflection of the language, without confusing him with technical terms or rules or instruction. This is brought about by a series of sentences and their English versions, so as to embody and explain every construction. The method seems thoroughly effective, and most likely to revolutionise classical teaching in its best interests.'—*School Board Chronicle*, November 9, 1872.

'This is not so much a new Manual as a new *method* of teaching languages, and as such it reflects the highest credit upon the patience and genius of its author. . . . No doubt there is much that is very suggestive and helpful about it, as the tendency of the best modern teaching of any language has undoubtedly been—to get to the language itself as soon as possible, and work up to a grammar, rather than *from* it. . . . With a book like this we are willing to abdicate our office of critic, and be content with the more humble duty of earnestly inviting the attention of our professional brethren to a method of instruction which bears upon it the impress of deep and earnest thought and care, and of suggesting a careful study—if possible, an actual trial—and of asking for the results to be placed before the readers of *The Schoolmaster* at an early period. We may add that Mr. Quick, in one of the articles referred to, expresses his conviction "that Mr. Prendergast's name will live in the history of didactics." Such an opinion from one who has made the history of educational method his special study, may well excite some desire among teachers to know a little more of the Mastery system.'—*The Schoolmaster*.

' It cannot fail to be highly successful whenever it is honestly and perseveringly followed, and we would recommend all who wish to know something of Latin to give it a trial.'—*Leeds Mercury*.

' The system is ingenious and attractive.'—*Examiner*.

' Mr. Prendergast's method is wholly different from any other with which we are acquainted—so different indeed that, without personal experience of it, we almost hesitate to offer an opinion as to its merits. . . . It is, at any rate, novel and ingenious.'—*Educational Times*.

'I have gradually arrived at a decided conviction that in teaching languages we begin at the wrong end. Formerly, people used in science to begin with theories and proceed to facts; now good teachers of science lead even beginners to observe facts first, and then proceed to laws. But in grammar we still begin with abstract principles, which it is impossible for a child's mind to assimilate. When sentences are first taught and variations made, upon the plan recommended by Mr. Prendergast, I have found that children do not pronounce with the usual British accent, and do learn to express themselves in idiomatic French and German. They get to know, as Dr. Moberly expresses it, the sentence-moulds of other languages. Besides, the power of observation is cultivated; they learn to make rules themselves, and their grammatical faculty is developed. So far from the Mastery system, rightly understood, being a superficial one, it is the most thorough I know. I hope we shall, eventually, teach grammar as we now teach arithmetic. I mean, give no rules, but induce the learner to find them out.'—See preface to *Summary of H. M. Commissioners' Reports on Female Education* by D. Beale, Principal of Ladies' College, Cheltenham, 1869.

'Among the educational problems which still remain unsolved in England, that of the best method of teaching languages stands pre-eminent. Numerous processes, called methods, are, it is true, in use among us, and it is also true that by means of them a certain measure of success is attained, but the principles on which success or failure depend are little understood by the ordinary run of teachers. . . . The multitude of "methods" attests the lack of fixed principles of teaching. The fact is—and a very important fact too—that we only arrive at efficient processes of instruction by deducing from the natural method of learning . . . the natural and true method of teaching. The main business of the teacher is to teach the pupil how to teach himself. Mr. Prendergast has, in an extremely interesting treatise, "The Handbook to the Mastery Series," shewn that a "natural" system of teaching involves (1) very short lessons, (2) perfect mastery of them (hence the term "mastery"), (3) constant repetition of all that has been learnt, with a view to retain the mastery acquired. Then as to the matter of the lessons. These consist not of mere words and phrases as elements to be employed synthetically, but of entire idiomatic sentences—to be first "mastered," then resolved into their component parts. We strongly recommend Mr. Prendergast's "Handbook," as a lucid exposition of many very valuable didactic principles; and also his adaption of them to practice in the separate volumes dedicated to "French" and "German;" and we especially advise those who intend to give his system a trial to "master" the "Handbook" in the first instance.'—*Pall Mall Gazette*.

'The writer determined to put the Mastery system to the test in Germany. . . . After a study of less than two weeks he was able to sustain conversation in the newly-acquired language on a great variety of subjects. . . . So completely did the Mastery system vindicate its practicability in the test to which it was thus subjected, that the writer feels it his duty, as it is his pleasure, to recommend it whenever and wherever opportunity offers; and not only to scholars and students of linguistic science would he extend this recommenda-

tion, but to tourists and pleasure-seekers who may perchance have but a limited amount of time for their foreign investigations.'—*Preface to the American Edition by Professor Gallaudet, Principal of the Columbia Institute, Washington.*

'If we are, as some think, on the eve of a great reformation in the methods of studying language, Mr. Thomas Prendergast will certainly be recognised as its Luther. Educational conventions have debated the possibility of inventing a better system of instruction. College fellows have puzzled their venerable heads over the subject. It has found its way into Reviews. At last the time has come and the man! Mr. Prendergast, in his book, "On the Mastery of Languages," propounded the theory that the true way to learn an unknown language is, not to parrot its grammar and to thumb its lexicon, but to go to work, as a child does, to learn words and the idiomatic arrangement of words, and at once to put them to use.'—*Hartford Courant, Conn., U. S. A.*

'Mr. Prendergast's "Mastery System" of teaching languages, which has recently been introduced in England, and met there with the most extraordinary success, is truly a marvel of simplicity and ingenuity; and we cannot too strongly urge teachers and students of German and French to give the above-named Manuals a trial. Teachers will find that this new system considerably lessens their arduous task, and that it offers more guarantees of speedy and certain success than any of the old theories; and the students will not have to burden their minds with all that mass of unnecessary rubbish with which most of the French and German grammars now in use abound; and will, after a comparatively short time, not only be able to read the languages, but to speak and pronounce them correctly.'—*Lafayette Courier (U. S.).*

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‘We cannot hope to give our readers a very complete or exact notice of a process altogether so new, but must refer them to the book itself, which is so clear and lively in its treatment that it is far from uninteresting even for those who take it up merely from curiosity. with little notion of putting it to any practical use. To all who are studying or about to study a language we heartily recommend it as full of useful hints, which even those who differ widely from the author may pro-

fitably adapt to their own purpose. But perhaps a fair general notion of Mr. Prendergast's process may be gained from a brief enunciation of the leading principles, which he works out with the *most rigorous and unflinching* logic to their ultimate conclusions. . . . We find the central idea of Mr. Prendergast's system to be, that it is worse than useless, worse than a mere waste of time, in learning a language to touch any part without thoroughly "mastering" it; but then our readers do not know the new and awful significance which in Mr. Prendergast's hands the word "mastery" gains. . . . Nothing can really be simpler or more practical than the principle upon which it is based. A child has not more than some 200 words at his command, yet speaks with perfect ease and fluency, while a man who has been long enough at a language to master (as he calls it—really to "recognise") words by the thousands and sentences by the hundred, can scarcely boggle through a remark. . . . It is a very common but a fatal mistake to fancy that fluency depends upon extent of vocabulary. . . . But, given this central principle, all the author's conclusions (already quoted) follow inevitably. It is so essential to "master a little—so useless and dangerous to leave one jot or tittle unmastered"—that Mr. Prendergast's anxiety to avoid overloading the memory knows no bounds.—*Madras Athenæum*, June 15, 1865.

Extract from the *Times*' review of Dr. Carpenter's *Mental Physiology*, January 20th, 1876. 'The principles laid down in the "Mastery System of Learning Languages" are in absolute accordance with all that is known about the proper relations of the nervous centres to the act of speech.'

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